



Über dieses Buch

Dies ist ein digitales Exemplar eines Buches, das seit Generationen in den Regalen der Bibliotheken aufbewahrt wurde, bevor es von Google im Rahmen eines Projekts, mit dem die Bücher dieser Welt online verfügbar gemacht werden sollen, sorgfältig gescannt wurde.

Das Buch hat das Urheberrecht überdauert und kann nun öffentlich zugänglich gemacht werden. Ein öffentlich zugängliches Buch ist ein Buch, das niemals Urheberrechten unterlag oder bei dem die Schutzfrist des Urheberrechts abgelaufen ist. Ob ein Buch öffentlich zugänglich ist, kann von Land zu Land unterschiedlich sein. Öffentlich zugängliche Bücher sind unser Tor zur Vergangenheit und stellen ein geschichtliches, kulturelles und wissenschaftliches Vermögen dar, das häufig nur schwierig zu entdecken ist.

Gebrauchsspuren, Anmerkungen und andere Randbemerkungen, die im Originalband enthalten sind, finden sich auch in dieser Datei – eine Erinnerung an die lange Reise, die das Buch vom Verleger zu einer Bibliothek und weiter zu Ihnen hinter sich gebracht hat.

Nutzungsrichtlinien

Google ist stolz, mit Bibliotheken in partnerschaftlicher Zusammenarbeit öffentlich zugängliches Material zu digitalisieren und einer breiten Masse zugänglich zu machen. Öffentlich zugängliche Bücher gehören der Öffentlichkeit, und wir sind nur ihre Hüter. Nichtsdestotrotz ist diese Arbeit kostspielig. Um diese Ressource weiterhin zur Verfügung stellen zu können, haben wir Schritte unternommen, um den Missbrauch durch kommerzielle Parteien zu verhindern. Dazu gehören technische Einschränkungen für automatisierte Abfragen.

Wir bitten Sie um Einhaltung folgender Richtlinien:

- + *Nutzung der Dateien zu nichtkommerziellen Zwecken* Wir haben Google Buchsuche für Endanwender konzipiert und möchten, dass Sie diese Dateien nur für persönliche, nichtkommerzielle Zwecke verwenden.
- + *Keine automatisierten Abfragen* Senden Sie keine automatisierten Abfragen irgendwelcher Art an das Google-System. Wenn Sie Recherchen über maschinelle Übersetzung, optische Zeichenerkennung oder andere Bereiche durchführen, in denen der Zugang zu Text in großen Mengen nützlich ist, wenden Sie sich bitte an uns. Wir fördern die Nutzung des öffentlich zugänglichen Materials für diese Zwecke und können Ihnen unter Umständen helfen.
- + *Beibehaltung von Google-Markenelementen* Das "Wasserzeichen" von Google, das Sie in jeder Datei finden, ist wichtig zur Information über dieses Projekt und hilft den Anwendern weiteres Material über Google Buchsuche zu finden. Bitte entfernen Sie das Wasserzeichen nicht.
- + *Bewegen Sie sich innerhalb der Legalität* Unabhängig von Ihrem Verwendungszweck müssen Sie sich Ihrer Verantwortung bewusst sein, sicherzustellen, dass Ihre Nutzung legal ist. Gehen Sie nicht davon aus, dass ein Buch, das nach unserem Dafürhalten für Nutzer in den USA öffentlich zugänglich ist, auch für Nutzer in anderen Ländern öffentlich zugänglich ist. Ob ein Buch noch dem Urheberrecht unterliegt, ist von Land zu Land verschieden. Wir können keine Beratung leisten, ob eine bestimmte Nutzung eines bestimmten Buches gesetzlich zulässig ist. Gehen Sie nicht davon aus, dass das Erscheinen eines Buchs in Google Buchsuche bedeutet, dass es in jeder Form und überall auf der Welt verwendet werden kann. Eine Urheberrechtsverletzung kann schwerwiegende Folgen haben.

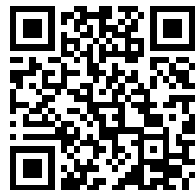
Über Google Buchsuche

Das Ziel von Google besteht darin, die weltweiten Informationen zu organisieren und allgemein nutzbar und zugänglich zu machen. Google Buchsuche hilft Lesern dabei, die Bücher dieser Welt zu entdecken, und unterstützt Autoren und Verleger dabei, neue Zielgruppen zu erreichen. Den gesamten Buchtext können Sie im Internet unter <http://books.google.com> durchsuchen.

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



OCTOBER 1912

T Complete

BIBLE REVIEW

Advanced Esoteric Thought.

CONTENTS.

YAHVEH

"This is my name FOREVER,
and this is my memorial unto
ALL generations."

"For that thy name is near
thy wondrous works declare."

"Then, there shall be a place
which the Lord your God shall
choose to cause his name to
dwell there; thither shall ye
bring all that I shall command
you: your burnt offerings, and
your sacrifices, your tithes, and
the heave offering of your
hand, and all your choice vows
which ye vow unto the Lord."

"Behold, I send an Angel be-
fore thee, to keep thee in the
way, and to bring thee into the
place which I have prepared.
Beware of him, obey his voice
... for my name is in him."

THE RESURRECTION	- - - -	1
THE POWER OF LOVE	- - - -	5
PURITY	- - - -	8
"BE YE ALSO READY"	- - - -	12
KNOCKING AT THE DOOR	- - - -	16
THE KING'S PALACE	- - - -	18
TO POLARIS (<i>Poem</i>)	- - - -	24
THE COMRADE	- - - -	26
THE PREPARING BODY	- - - -	29
THE ADAMIC CREATION AND FALL	- - - -	35
REAL MANHOOD	- - - -	39
DREAMING	- - - -	43
REVIEWS OF "EVOLUTION AND REGENERATION"	- - - -	45
EDITORIAL	- - - -	46



Vol. XI

Vol. XXV. OF THE ESOTERIC SERIES.

No. 1

\$1.50 A YEAR.

15c. A NUMBER.

THE ESOTERIC PUBLISHING CO.,

APPLEGATE, CALIFORNIA.

OR,

FWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, ENGLAND.

FOREIGN SUBSCRIPTION 7s. 2d. SINGLE COPY 9d.

Entered as second class matter at Applegate, Cal., Post Office.

BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

Business Announcement.

BIBLE REVIEW is issued on the 20th of each month. If not delivered in due time the subscriber should notify us without delay.

SUBSCRIPTION in the United States, Canada and Mexico, \$1.50 a year; six months, 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7a. 2d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

REMITTANCES may be made by draft, by postal or express money order, or by registered letter; if by other methods, at sender's risk. All United States Money Orders should be made payable at Applegate, California; but please remember that all International Money Orders, that is, Money Orders issued by any foreign government, should be made payable at Auburn, California, as the Applegate Post Office can cash only United States Money Orders.

All remittances must be made payable to the Esoteric Publishing Co.

CHANGE OF ADDRESS will be made as often as required, but the request must reach this office on or before the 25th of the month. In order to insure accuracy, the old and new addresses should be given.

MANUSCRIPT should be written on one side of paper only, with appropriate margins. Name and address of writer must accompany article, together with *nom de plume* if the writer's name is not to be appended to the contribution. This magazine is conducted altogether upon philanthropic principles, and is able to give no financial return for contributions, further than, that the Journal will be sent gratuitously to the contributor, for one year.

In order to avoid any possible misunderstanding, we wish to state most distinctly that, unless requested not to do so, we shall consider ourselves at liberty to publish all letters that we deem of use to our readers, giving name of the writer in full.

AGENTS — Active agents are desired in every part of the world. Liberal inducements will be offered.

TO OUR FRIENDS IN GREAT BRITAIN AND ABROAD. This is to announce, that, the magazine **BIBLE REVIEW**, and the books advertised in it, front and back, the publications of The Esoteric Pub. Co., of Applegate, California, U. S. A., may be obtained from our LONDON AGENTS MESSRS. L. N. FOWLER & Co., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, who will meet your wishes with the utmost care and promptitude and supply lists, prices, etc., on application.

COMMUNICATIONS intended for Mr. Butler's personal attention should be addressed to him at Applegate, California; and the envelope plainly marked "Personal." Those intended for the business department should be addressed to The Esoteric Publishing Company, Applegate, California.

BIBLE REVIEW

VOL. XI.

VOL. XXV. OF THE ESOTERIC SERIES

FROM

OCTOBER 1912

TO

SEPTEMBER 1913

THE ESOTERIC PUBLISHING CO.,

APPLEGATE, CAL.

BF1995-
B5
v. 11

Gift

CONTENTS OF VOLUME XI.

OCTOBER, 1912		JANUARY, 1913	
The Resurrection	1	Unselfishness	145
The Power of Love	5	Selfishness	147
Purity	8	Glory to the Righteous	150
"Be Ye Also Ready"	12	The Poor in Spirit	155
Knocking at the Door	16	Freed	159
The King's Palace	18	Steps Toward Immortal Life	161
To Polaris (<i>Poem</i>)	24	The Esoteric Life from a Common	
The Comrade	26	Sense Standpoint	169
The Preparing Body	29	Health Teaching	170
The Adamic Creation and Fall	35	Man's Possibilities	174
Real Manhood	39	New Lamps for Old	177
Dreaming	43	The Gift of the Kingdom	185
Reviews of "Evolution and Regen-		The Son of Man	190
eration"	45	The Christ Love (<i>Poem</i>)	197
Editorial	46	Book Reviews	198
		Editorial	199
NOVEMBER, 1912		FEBRUARY, 1913	
Seeking the Truth	49	A Sweet Savor or Incense Before	
Which Shall Be Master?	55	God	201
Bunyan's Pilgrim's Progress	58	Being Born Again	205
The Pillar of Strength	61	The Triune Life	207
Forgiveness	65	Nature	215
The Secret of Happiness	67	Not My Will, But Thine	221
The Slanderer	70	The Mysteries of the Kingdom of	
The Great Change	73	Heaven	223
Briefs	77	To "Bible Review" (<i>Poem</i>)	229
The Book of Life	80	The Soul in the Night	230
"Ancient Days" (<i>Poem</i>)	81	"Let Thy Kingdom Come"	233
Consciousness	82	Thoreau's Journal	236
The Voice of Truth	89	Let's Remember This (<i>Poem</i>)	237
Extract from a Letter	91	Overcoming Environment	238
"Evolution and Regeneration"	92	From Death Unto Life	242
Editorial	93	Sacrifice	247
DECEMBER, 1912		The Voice of the Silence	253
The Law of Health	97	Book Reviews	254
Courtesy	99	Editorial	255
The Real Woman's Movement	102	MARCH, 1913	
Reincarnation, the Bible or		Life and Eternal Life	257
Christian Point of View	105	Results of Regeneration	261
"Our Incredulity the Worst Enemy		The Pillar of Strength	264
of Progress"	110	The Border Line	268
Immortality	112	Duty	273
Choose Ye	119	The Wanderers	276
Evolution of a God man	121	Individuality	279
Planes of Consciousness	125	The Garden of the Soul	281
Gold and Silver	130	Righteousness	283
The Poet's Plaint (<i>Poem</i>)	133	Separation, Sanctification	285
The Primary Condition	136	Living Waters	291
The Recompense	138		
Editorial	141		

CONTENTS OF VOLUME XI. (Continued)

MARCH, 1913 (Continued)

The Teacher's Vital Essential	294
The Breath of Life	297

APRIL, 1913

Spiritual Evolution	305
The Divine Idea of Faith Healing	311
Metamorphosis	314
Being Born Again	315
The Result of Thought	319
Life's Garden (<i>Poem</i>)	322
A Letter on the Miraculous Conception	323
The Miraculous Conception	325
Influence (<i>Poem</i>)	331
The Covenant and Its Relation to Evil	332
A Few Questions and Answers	336
Am I My Brother's Keeper?	346
Book Reviews	347
Editorial	348

MAY, 1913

A Warning	353
God's Work on the Seventh Day	358
Day and Night	366
The Two Great Schools	369
Expression	373
The Path of Safety	375
The Law of Life	379
The Dawning (<i>Poem</i>)	381
Thoughts on Reincarnation	383
Soul-Mates	388
Thy Kingdom Come	391
Book Reviews	396
Editorial	398

JUNE, 1913

A Pure River of Water of Life	401
Who Are the Unclean?	409
Wanted: Men and Women (<i>Poem</i>)	412
Limitation and Emancipation	413
The Effect of Continence	418
The Present Crisis	419
Beyond (<i>Poem</i>)	423
Relationship of Past, Present, and Future	424
Some Thoughts for Women	428
Time	432
Upward (<i>Poem</i>)	436
Faith	437
Flowers	441
Book Reviews	443
The National New Thought Alliance	444
Extract from a Letter	446
Editorial	446

JULY, 1913

The New Orthodoxy	449
Look Within	458
Thoughts on the Resurrection	461
Whence and Wherefore	464
The Word of Truth	467
Spiritual Consciousness	473
Man, Know Thyself	476
Genesis to Revelation (<i>Poem</i>)	478
The Ideal and the Real	479
The Blissful Soul	483
"Alone With God"	490
Book Reviews	492
Editorial	493

AUGUST, 1913

The Sure Foundation	497
Why Do We Grow Old?	502
The Spirit of the Worker	506
Fasting and Diet	510
The School of Life	511
Man's Real Tempter	512
God in Man	515
The Only One	520
A Dream of Liberty (<i>Poem</i>)	524
The Material and the Spiritual	525
The Psychic Conditions of the World	528
The Purification of Woman	535
Glimpses of Truth	538
Book Reviews	542
Editorial	543

SEPTEMBER, 1913

The Real and the Apparent	545
To Woman (<i>Poem</i>)	550
Death	551
Song: Let There Be Light (<i>Poem</i>)	553
Heirs of God	554
Soul Growth	560
Endless Life	561
Ingratitude	569
Wanted—A Mother (<i>Poem</i>)	572
The Great Name, YAHVEH	573
The Great Name, YAHVEH	577
Life and Death	581
The Philosophy of Regeneration	584
Book Reviews	587
Editorial	589

BOOKS BY HENRY PROCTOR,
F. R. S. L., M. R. A. S., F. I. A. Sc.,
Associate of the Philosophical Society of Great Britain.

EVOLUTION AND REGENERATION.

? A Remarkable Book. ?

In this work, which contains a series of twenty-three lectures delivered to the British Esoteric Society in London, Mr. Proctor shows conclusively that Adam was the first white man, and that in Adam was centered the Divine Purpose in the creation of man. The last part of the book is devoted to the methods for the regenerating of the body, and the regaining of all that was lost by the Fall. Altogether this is a very interesting and instructive work, and a work which should be read and thought about; for it makes plain many things that heretofore have been regarded as mysteries. Bound in cloth.

Price, postpaid, \$1.50.

THE EVOLUTION OF CULTURE.

As this work is based upon scientific and literary authority, and touches upon the bases, or producing causes, of present-day civilization, it will not only be very instructive in itself, but will be found to be a valuable guide to further research. One chapter is devoted to a summary history of the Hebrew Alphabet. Cloth, 124 pages.

Price, postpaid, \$1.20.

PERPETUAL YOUTH

An Occult and Historical Romance.

Bound in cloth, 116 pages.

Price, postpaid, \$1.20.

ESOTERIC PUBLISHING CO.,
APPLEGATE, CALIFORNIA, U. S. A.

ANNOUNCEMENT

BIBLE REVIEW is devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants

We hold that God is the Creator of all things, therefore, all law of whatever name or nature or wherever active is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth or usefulness to the people in general, will be acceptable, without regard to where the truth is found, and, of course, without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about to be ushered in, and the before the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

Those who see this magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most, if not all, other magazines. Because the subject is so large, we have published a booklet that is intended for those who approach the subject for the first time. The character of this little book is express in its title, "Practical Methods to Insure Success," and it is sold by the Esoteric Publishing Company for 25 cents a copy. It is in itself a very important work, and will open the way for a higher and broader conception of life, of God, and of the object of life

BIBLE REVIEW

VOL. XI.

OCTOBER 1912

No. 1

THE RESURRECTION

BY I. L. HARPSTER

RESURRECTION suggests atomic change, and as understood by the average Christian devotee it is an action involving instantaneous transformation of a soul to immortality. This transformation is held to be not only applicable to those living in the flesh, but thru some miraculous power of God those who have past from this mundane sphere will also be immortalized. It is also believed that being raised to the immortal state is purely the work of God the Father. Briefly stated, we believe this is the general conception held by the masses.

It must be seen that according to such deduction the Father does the work. In a measure this is true, for, "without me ye can do nothing." But man is a free moral agent, and may by choice resist God, rendering immortalization impossible, for unless he works in conjunction with the Father, this state may never be attained, may never become a reality. If this is true, then we perceive that man has a work to do that prepares him for immortalization, and that gives him a right to the tree of life. This not only shows that man has a work to perform, but it also shows that man must perform this

work while he is in the flesh, for unless development is made in the flesh no attainment will be made.

Recently we attended the funeral of an acquaintance, and during the services the minister forged another defective link in the chain of the old order of life. We did not question the sincerity of the speaker, but what seemed strange, yes pitiable, was that one—and more especially a minister of the gospel—could so misconstrue the meaning of the Word, changing the entire purpose as foreseen in the mind of the Apostle Paul. We refer to I. Cor. xv. 53-55: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?"

In the words of the Spirit by the prophet Isaiah we would say, "Come now and let us reason together:"

A careful reading of the Scriptural reference in the 15th chapter of I. Corinthians emphasizes the fact that the Apostle Paul is speaking of the flesh, our bodily organism. This being evident, then this "corruptible," the flesh in its purely Adamic state—for as David the Psalmist has said, "I was shapen in iniquity; and in sin did my mother conceive me"—must, thru the resurrection (the regeneration), be qualitated with the divine Spirit, raising it to the "incorruptible." That the Apostle Paul had reference to the physical body, and that it would become immune from death, is evidenced by the following: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Oh grave where is thy victory?" The last utterance makes it conclusive that the apostle spoke of the body. Speaking of the "mortal" it is evident that the body is referred to; and speaking of the

"grave" we at once realize it to be the repository of the body. Then from this it is evident that the Apostle Paul spoke of the body, and, further, that the "mortal," meaning the body, must be here at the resurrection, that it may be immortalized.

The Scriptures tell us that "the wages of sin is death," and also that the last enemy, "death," shall be destroyed. Death will be destroyed solely thru the resurrection (the regeneration). This truth is verified by the Master's own words, "And Jesus answering said unto them, the children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke xx. 34-36.)

When Jesus spoke these words: "The children of this world marry and are given in marriage," he had reference to the people of his time and the order of generation; but when he said, "but they which shall be accounted worthy to obtain that world [age], and the resurrection from the dead [from trespasses and sins], neither marry, nor are given in marriage," he had reference to the time of the "regeneration," and implied that when that development is consummated in men, then it can be said of them, "Neither can they die any more." This shows conclusively that those who are worthy of the resurrection are men and women that are in the flesh. This truth is further verified in Revelation iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." The "overcomers" are they who have ceased sinning, and by virtue of this fact and by complying with the law of "regeneration," the last enemy, "death," in them has been destroyed.

No doubt that which has confused the minds of the Christian people and prevented them from arriving at a clear understanding of the "resurrection" is the misinterpretation of the following words of the Master: First, "But they which shall be accounted worthy to obtain that world;" second, "and the resurrection of the dead." There is a partial understanding of what he meant when he said, "the children of this world marry and are given in marriage;" that is, it is understood that he spoke of the people of the earth and the order governing humanity; but this is not the full meaning, for while he had reference to the people of this earth, yet when he spoke of the people of "this world" he more particularly had reference to the age and order of things at his time, and that which should prevail until the new age and order of things should come about. While the average individual will grant this interpretation as being possible and true, yet when it comes to the Master's subsequent remark, "but they which shall be accounted worthy to obtain that world," then confusion reigns, for here the mind takes flight to another sphere. But when the words "that world" are understood to mean "age (so rendered in the Revised edition, marginal reference) then we get a clear understanding of where the immortalization takes place.

Second: Further confusion arises in the misinterpretation of the following phrase: "the resurrection of the dead." This is generally understood to mean those who have died and have past out of the flesh. But this erroneous conclusion arises from the general understanding of the term "dead." The word "dead" employed in the Scriptures may be used in a double sense. A point in illustration is to be found in Matthew viii. 22: "And another of his disciples said unto him, Lord, suffer me first to go and bury my Father. But Jesus said unto him, Follow me; and let the dead bury their dead." In one

instance "dead" has reference to the dead body, while in the other, reference is made to people in the flesh but dead in "trespasses and sins." So when we take the latter meaning to be the purpose in the mind of the Master, we get a clear understanding of the term "the resurrection of the dead." Not only do we get a clear understanding of the term, but its purpose is in harmony with the Master's mission in coming to earth, namely, "I am come that they might have life, and that they might have it more abundantly."

The Master's promise: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," was to the heirs of promise, being men and women who are to be here in bodies of flesh; and it is this body of people who are to be raised thru the resurrection, the regeneration, to the newness of life.

THE POWER OF LOVE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

IT is impossible to exaggerate the power of love. It has been defined as the greatest motive power in the universe. There is no stronger sentence in the whole Bible than the words "God is Love." Neither have we any more powerful weapon in the whole of the CHRISTIAN'S ARMORY than love. It is this that can soften the hardest heart. That which nothing else can effect can be accomplished by love. When the love of God is poured out in the heart of man, it has an astonishing effect, astonishing even to himself, for he finds it easy to love his enemies, to bless them that curse and to do good to them that despitefully use him. This has been proved not once nor twice, but

history abounds in the demonstration of the fact. We might take out of millions such an example as that of James Naylor, one of the early Quakers who was twice pilloried, and whipped thru the streets of London; who was bored thru the tongue with a hot iron, and branded on the forehead with the letter "B." Then after public exposure and whipping at Bristol, he was to be imprisoned at the pleasure of Parliament.

After all this suffering for his Master, about two hours before his death he said:

"There is a spirit that I feel, which delights to do no evil, nor to avenge any wrong, but delights to endure all things, in the hope to enjoy its own in the end; its hope is to outlive all wrath, and contention, and to weary out all exultation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it, for its ground and spring is in the mercies and forgiveness of God—its crown is meekness. Its life is everlasting love unfeigned and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind; in God alone it can rejoice, tho none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but thru sufferings: for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who have lived in dens and desolate places in the earth, who thru death obtained the (better) resurrection and eternal, holy life."

The aged William Dewsbury, also one of George Fox's earliest converts, who underwent imprisonment for nineteen years, said on his deathbed, "Friends, be faithful and trust in the Lord God, for this I can say, I never since played the coward, but joyfully entered prisons as

if they were palaces, telling my enemies to hold me there as long as they could. And in the prison-house I sang praises to my God, and esteemed bolts and locks put upon me as jewels, and in the name of the eternal God I always got the victory."

It is clear to be seen that such expression could proceed from no human source. The natural man does not love his enemies, neither can he understand why anyone should or could. But who could be so cold-blooded as to doubt the death-bed utterances of the grand old English worthies of whom we have been speaking. Such sentiments as these can only come from a divine source, can only be held, indeed, by those who are partakers of the Nature Divine. And this is intimated in I. Cor. xiii. 1, by the use of the word *agape* which expresses the Divine Nature of God. The sufferings of these men are matters of history—the Divine effect is proved by their death-bed testimony. Seeing then that it is impossible to produce such love in ourselves, the fact of its existence proves the existence of the Divine Nature, and that it can be shared by man. For the spontaneous outpouring of love is the most marked of the Divine attributes: the love that gives everything and asks nothing. Pure love brought the universe into being, and pure love maintains it. And wherever man pours out love on all who need it, seeking no return, there is the Divine Nature made manifest, there God is to be seen, for "he that dwelleth in love dwelleth in God and God in him."

PURITY

BY H. E. BUTLER

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for a reward, and take away the righteousness of the righteous from him!

Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be rottenness, and their blossom shall go up as dust: because they have rejected the law of YAHVEH of hosts, and despised the word of the Holy One of Israel.

Therefore is the anger of YAHVEH kindled against his people, and he hath stretched forth his hand against them."—Isa. v. 20-25.

WHAT is pure and what is impure? What is clean and what is unclean? The whole life of man is perverted. As the prophet said, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness." Man has dwelt in the thought of impurity, of corruption, and has followed it until the very flesh of humanity has become corrupt beyond conception. The emanations from their bodies fill the atmosphere; the perversions of their minds sweep over the planet like a horrible pestilence. The people are altogether corrupt with their own imagination. Therefore he who would rise into Divine likeness, who would bring forth purity, righteousness, justice, Godlikeness, must necessarily begin with his own body, to cleanse it and to purify it, and in doing so, the mind, the thought concerning every part of the body must be purified.

The idea of impurity and uncleanness has been so

thoroly established, that the thought of cleanness and purity has forsaken the minds of the people.

When we ask what is clean and what is unclean; what is pure and what is impure, in the sense that we commonly use these words, we are brought right to the facts in nature. Go into the barnyard. The hay and grain are clean and pure, but the refuse is thrown out; it decays, decomposes, and decomposition is always impure, unclean; it is the source of disease and death.

From this standpoint turn your attention to your own body. You take nourishment to feed the body. You are very discriminative as to what is clean and what is unclean in that direction; your repulsion is strong against decomposing matter of any kind, and when you come to consider your own body, you discern corruption and impurity even in the most vital organs of the body, because of perversion and death.

You would never think of drinking the waters from a spring whose fountainhead had been corrupted by impurity and poisonous elements. When we look at our own body from the standpoint of the facts in nature, we find we take food to supply the waste, the elements of the flesh having been thrown off, the forces of which have been used in the body. And as we take that nourishment it does not become life, vigor and energy until that much despised and much abused function of the human body, the sex, has received the quintessence of the food and has transformed it into the spirit of life and caused it to circulate thru the whole system.

Now your thought concerning that function has made it the most impure, the most unholy, the most corrupt. In other words, that beautiful spring that rises in the mountainside, that sparkling water of life, has been corrupted at the fountainhead, and all that it produces is corrupt; the whole body is corrupt, and in that corruption

the whole mentality is perverted and the human family is calling good evil, and evil good; light darkness, and darkness light. They are turning upside down all the most sacred and divine attributes and functions of their nature. Hear the word of YAHVEH concerning such a people: "Woe unto them that are wise in their own eyes, and prudent in their own sight!" Yea, the Lord said that he would destroy, but in another place he said, "O Israel, thou hast destroyed thyself!" And true it is, as Jesus said, "I judge no man." Again he said, "Neither doth the Father judge any man, but he hath given all judgment unto the Son." In other words, he has left you to judge yourself. Do you judge yourself unclean? Do you judge the most holy functions of your body impure and corrupt? Then they are so, and especially is this so in regard to the most sacred function of your body, the generative function, for from it you live; thru its abuse you die. No man or woman can regard the functions of their body with due sacredness until they have made them pure. In other words, until they cease to corrupt them.

When men and women in generation and under the dominion of the old adversary waste the life substance as soon as it is gathered, they can have no consciousness but that of corruption, perversion, for the spring is then perverted at its very fountainhead, but when they have laid hold of their own body by the consciousness of the Spirit, obtained thru earnest devotion; when they have overcome the perversion of the sex and retain all the life generated by the body, then they can begin to look upon every part of the body as a function of Divinity, a function of the Spirit of the Most High, thru which he may express himself in righteousness. Thru this cleansing process, beginning with the control of the body by the mind and ultimating in a consciousness of purity and

righteousness, will be realized the truth of the words, "To the pure in heart all things are pure."

What! is corruption pure to the pure in heart?—No, and yet it has its place. It is the work of the Father to tear down the unfit and to send every element to its place, that it may come up in other and higher forms. Thus it becomes true that, "To the pure in heart all things are pure," but as the Apostle said, "All things are lawful for me; but not all things are expedient." All things are pure in their place, but it is not expedient that we handle corruption, that we handle death and decomposition. The God that made us has caused us to be repelled by it; to keep it in its place and not be defiled by it.

Why do we regard our physical body as unclean?—It is because the inner consciousness, the soul consciousness, recognizes the fact that the body is filled with death, with corrupt and decaying matter, and is repelled from it. We frequently loathe our own body, and always to a far greater extent than we are aware of. But when we have purified our lives in the regeneration and the spirit of devotion to the Cause and Source of our being, then will we begin to realize that these bodies are not unclean, but that they are pure, sweet and undefiled. Because the death element, the corruption, has ceased to act in us, for we shall have life in ourselves. As the dear Master said, "As the Father hath life in himself, even so gave he to the Son to have life in himself," and when we have life in ourselves, death cannot enter, corruption must cease, purity must be established, and all must then become "holiness unto the Lord."

"BE YE ALSO READY"

BY THE REV. GEO. T. WEAVER

It is quite generally conceded that we are now in the Time of the End, or the closing period of one of the world's great cycles. This is the period accepted by most Esoterists to be the Second Coming of the Lord Christ. Referring to this second coming Jesus declared that those looking for him would, symbolically, be as ten virgins, five of whom would be wise and five foolish, and concludes the parable by admonishing us to be properly prepared, to be also ready as were the wise virgins.

The use of the figure "virgins" indicates that all of those looking for his return would be in one way or another purified, for the very idea embodied in the figure is that of purity. A virgin is a woman as yet uncontaminated by cohabitation with man. While the great mass of the people are indeed in constant expectation of some great impending change, but few comparatively are expecting what Jesus meant by his teaching that he would return. These are living in the old way, just as though all things are to continue as they have been from the foundation of the world. These cannot in any sense be regarded as virgins. Those only are to be regarded as virgins who, looking for the return of the Lord, are in one way or another purifying themselves so that they may be qualified as the purged virgins to be regarded as the bride of the Christ. Of these there will be, if not already is, the symbolical number ten, a number indicating completeness.

Ten has its equivalent in the Hebrew letter "Jod"

and has always been regarded as expressive of God. The one, or the first digit, taken alone represents Absolute Being, which contains, and from which emanate, all possibilities; but taken with the zero it means the masculine or positive force. The zero is a phallic symbol expressing femininity or the negative force. Together they express the Father-Mother Deity. Ten is the number of virility and manly honor, of faith and self-confidence, of manifestation and power, of prophecy and futurity, and also of rise and fall. In the experience of the microcosm this number expresses unity, the oneness of the soul and spirit. This is what the word "virgin" means, the regenerated, or those in whom the redemptive work has been consummated.

It is said of these virgins that they were all waiting for the return of the Lord, and that while he tarried they all slumbered and slept. This it is generally thought refers to their secular pursuits. In the interim between the first and second advent even the virgin souls have been more or less involved in worldly affairs. While fully expecting their Lord to return at the appointed time, they were living as tho they were not expecting him. But in the fulness of time the announcement went forth that the Master was coming to take unto himself his prepared Bride and would celebrate the event with a marriage feast. The wise virgins who constituted his bride, being prepared, entered into the festival chamber, while the foolish virgins, not being prepared, were unable to enter. Individually, the wedding of the Christ with his bride is the redemption of the fallen soul and its re-uniting with the divine or Christhood soul. In the aggregate it is the glorification of the fully redeemed into oneness with the Christ spirit, the choosing of the mystical 144,000 who are to constitute the first fruits of the world's redemption. The rejecting of the foolish virgins

was because of unpreparedness, notwithstanding they were virgin souls.

The question of most vital interest here is: What constitutes preparedness and unpreparedness, or wisdom and foolishness? We notice first that there were five of each, and this also is a mystical number. The digit 5 has its equivalent in the Hebrew letter "He." As an occult symbol this number represents the hierophants Jupiter and Nemesis, or the good and the evil ones. This is the number of Fire, on one hand, and of struggle, on the other. It represents the connecting link between soul and spirit, so that if one's key number vibrates 5, it indicates he has past into a high spiritual state, where he stores up knowledge as material to draw upon in emergencies. But where one's key number is 5 and he does not vibrate to this number, he is one whom the Nemesis follows. He is one who has not stored up the wherewith with which to meet emergencies.

The preparedness consists in purification or purgation. "And he that hath this hope in him purifieth himself even as he is pure." In a sense the entire number were purified, but part of them were wisely, while the rest of them were falsely or foolishly purified. The wisdom of the wise virgins consisted in that they had provided oil with which to replenish their lamps when the critical moment should come; the foolish virgins had not. Oil is a Biblical symbol for spirit; the wise, then, having been accustomed to the spiritual life had at hand the supply needed. The foolish had followed other methods of purification, whose oil was not that of the spirit, but whose purification was of a lower type. God is Spirit, and the Christ is his express image; to prepare, then, to meet the Lord, requires a spiritual preparation. "Spiritual things are spiritually discerned." "Blessed are the pure hearted, for they shall see God." At the coming of the Master the wise

ones will be prepared to meet him because, possessing the spirit of the Christ, they are one with him.

It is quite generally known to-day that there are many who are looking for the return of the Lord, and in their own way are purifying themselves. They are eating none but pure food, and are strict vegetarians. They are scrupulously clean physically; but in belief they are rank materialists, worshipping an institution instead of the Spirit in spirit and in truth. They do not believe in a divinity in humanity, without which the divine is utterly unapproachable. Their redemptive process is purely materialistic—literal and commercial. This too is true of the whole orthodox belief of the church at large, which also in a general way is expecting the return of the Christ. The church at large, tho claiming to be spiritual is really literal and materialistic. When the outcry is made that the Lord is approaching, and the Church awakens from its long lethargy and finds itself unprepared to meet the Christ, it will then be too late to obtain that which can be had only by long and continuous drill, by aspiration and by profound meditation, and by the illumination of the Spirit. They garnish indeed their bodies so as to look fair outwardly, but within is the death of the soul. They are not organisms of divinity, but are mausoleums of the dead.

The difference is vital and far-reaching. It becomes us then to give heed to the warnings of the Great Master, "Be ye also ready."

KNOCKING AT THE DOOR

BY L. D. N.

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 20 and 21.

To hear his voice is to recognize the motive influence of his spirit seeking an entrance into our lives, the undying activity of his love and sympathy for us. To "open the door" is to open our hearts in undivided and supreme desire for fellowship with him, in a simple, trusting faith that he will make his promise good. Can our waiting world bring so great a blessing into its experience as to open wide the door and to receive with glad welcome and unreserved covenant of discipleship into its life the divine and healing presence of this Royal Guest? This is what he seeks and asks of those who need his help, and who is there that does not? When he has entered in to share with us our burdens, weakness, and temptations, and we have come to share with him in his power of love, and the light of his heavenly wisdom, we shall find in him the open door of access to all divine communion and heavenly fellowship, as well as all power of blessed ministry. All these are given in his name, because in him they find their full expression and perfect representation.

Conscious union with him brings us into corresponding unity with the Father, and community of life with all heavenly fellowship and brotherhood. Realizing this while yet in the flesh, he confidently said, "I am the door: by me if any man enter in he shall be saved, and

go in and out and find pasture." If this be not fiction but essential truth, there is certainly nothing arbitrary in the recognition of Jesus as the Christ or God-anointed and supreme man, nor in the claim made by himself and his apostles for his leadership in the higher spiritual life for men, since he was the first realize it to perfection in the flesh.

This claim for the supreme leadership of men by him as the Christ does not shut out, but recognizes all who have lived, and wrought and died for man, as one with him in this heavenly ministry and working in his name for the redemption of the race. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The realization of universal brotherhood in the divinity and perfection of humanity will be the fulfilment of all prophecy and of the Gospel promise: "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

THE KING'S PALACE

BY H. E. BUTLER

"THE kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you."—Luke xvii. 21.

How many of us when reading the word of the Lord Jesus in regard to the kingdom of God have asked the question: What does the kingdom of God comprehend? Let us see. In the first place we are told that God is spirit. The kingdom of God, then, must of necessity be a spiritual kingdom.

Second, we know that a kingdom can only exist where there is a king and subjects, and, according to the rules of a kingdom, the subjects are obedient to the mandates of the king. We know that at the present day there is no real kingdom. Russia comes nearer being a kingdom than any other country. Wherever there is a constitutional government the king, so-called, is but a president, for he can issue no edict unless it is in accord with his constitution and with the consent of his cabinet or the representatives of the people.

The kingdom of God, however, is an absolute kingdom. It is not a republic nor a democracy. None of us that have thought on this subject can conceive the idea that the God of the universe could be subject to the decisions of his people, but being in all things superior to his subjects, he necessarily becomes absolute.

Third, the kingdom, Jesus said, is within you; not among men, but within the body, within the organism of the individual. Is it possible then that both God and your individual self, with all its attributes and functions, are

within you? If so, then it follows that in order that God may be king in you and over all the attributes, desires and functions of your nature, they must all be subordinated to the law of the spirit, and not only to the law of the spirit, but to the law of the Spirit of God, for we read that God cannot look upon sin with the least degree of allowance.

It seems to us plain that if the kingdom of God is within you, in order for it to be so, all that belongs to your nature must be absolutely subordinated to the will of the Spirit, so that God, the Spirit, may be king absolute in all your members.

Let us look a little deeper. If God, the Spirit, is absolute monarch over all your members, would not that constitute your body an angel body? or a body like that of the Holy Ones in the heavens? a body like those who stand in the immediate presence of Elohim and rejoice in the glory of absolute purity and righteousness?

Again we are told that God's kingdom is a kingdom of peace. As the apostle said, "The fruit of the Spirit is love, joy, peace." The products of a spiritual life are peace and joy. Thus we see that those in whose organism the kingdom of God is established have reached an attainment where they are filled with joy and peace and goodwill toward all men. Think you there can exist in them hatred, envy, greed, or any of the evils that are tormenting the race?—No, in such there is no place for evil.

If the spirit of God dwell in you as king over all your members and functions, becoming the life, the mind, the tendency of all that you are, what kind of an organism would that constitute of you? Under such circumstances every function of your body is functioning under the dominion of the king, God, and as "use determines all qualities, whether good or evil," that would demand that

every function of your body should function first, normally, and second, that it should function only for the uses relative to the kingdom of God and his righteousness. For good and evil are absolutely dependent upon use and non-use or abuse, and each and every organ of your body must come into pure, clean, wholesome activity, to serve under the dominant power of the Spirit of God.

Can you not readily see from this that when the kingdom of God is within you there will be accomplished in you the purpose announced in the beginning, "Let us make man in our image, after our likeness: and let them have dominion over all the earth"? This does not mean, however, that you as a corporeal body, an individual, can be the exclusive kingdom of God, for we find from the facts in nature that the wise ones of old were right when they said that it takes the whole body of humanity to make one body. It has also been proved by "Solar Biology" that the human family are all members of one body and that there are twelve distinct functions, represented by the twelve sons of Israel. That these twelve functions are more than individuals is shown in the seventh chapter of Revelation, where we read that 144,000 of the sons of Israel were sealed under the Everlasting Covenant, there being 12,000 of each tribe.

When the time arrives that "The kingdom of the world is become the kingdom of our Lord, and of his Christ [or anointed]" it will be because twelve times 12,000 men and women have come into Divine likeness, have become like God because God dwells within them and is their God, their king. Thus, by virtue of the power, wisdom and understanding of God within them, they become the God of the planet earth, the king over all the earth.

We began with the foundation of this thought and have brought it to its ultimate, but the main feature of it all is its relation to you our reader as an individual, for if



12,000 of any function were brought together and one should fail to do his duty, should fail to function perfectly, should be diseased or disordered, it would produce disease in the body and create discord and inharmony; it would be the seed of death.

Therefore for twenty-five years we have been holding out before you the necessity of applying methods for bringing into the body purity and holiness of life; of making the body perfectly healthy and suited for the spirit of God to take control of and reign over. We have also taught you the necessity of absolutely consecrating your life to God, inviting the King of glory to come into you. Were the king of England or of any nation to announce to you that he was about to make a visit to your home, you would immediately set to work to put the whole house in perfect order; you would cleanse every part and fit it for entertaining the king. How much more should we fit our body, cleanse every part from all impurity, in order that it may be thoroly prepared for the King of glory. And you who have been reading the Esoteric books and magazines know that the leading or dominant thought has been to overcome generation, to conquer all waste of the seed. Any waste or exhaustion in any direction produces a diseased state, and a diseased condition in the sex function has greater affect upon the whole constitution of a man or a woman than even the removing of one of the functions of the body.

Therefore if you would fit your house to entertain the guest, the King of glory, it is necessary that you begin with the fountainhead of your life, the sex, for that is the function that produces life for the use of the body. All the life and the qualities and conditions of the life that animates your body, that shines out thru your eye, that makes pink and beautiful your cheek, that gives you a clear brain and a keen sense of the facts of things,

must come from that function of your body. Then that function of necessity is the most important function and it must be absolutely pure, clean and normal in order to function perfectly. The mind must be purified first, for you well know that if the mind should leave the body, the body would die and disintegrate. Therefore rightness and purity of mind must precede purity of body, and you that would overcome and prepare the body for the heavenly guest, must first keep the mind absolutely pure and clean and then cause the body to respond to that idea of purity and cleanness.

The trouble with the people generally is that they have not the perseverance that is necessary; they have not the mind that enables them to perceive the fact that they cannot be healthy, strong, vigorous, pure and capable of receiving the spirit of God without first overcoming the old serpent, the devil, the old scortatory sex nature; and especially is this true of woman.

In order to overcome the old scortatory passion, it is necessary that you separate yourself from it, and you must repel the influence of the old passion until it is dead beyond resurrection. If this is done with the thought of purifying the body, to make it a suitable abode for the King of glory, it will not kill out the creative power in you, but it will so purify it that when the time comes that God will say, as he did in the symbol in Genesis, "I perceive that it is not good that the man should be alone; I will make him an help meet for him," then all that longing of the soul, that reaching out of the soul for a loving companion who will meet all requirements of the soul desire, will be realized. Then will the whole body be so harmonious, so absolutely free from all passion, that life will become a continuous song of delight. Then will the garden of Eden again be established on earth.

Then, as John said, "The marriage of the Lamb has come, and his wife hath made herself ready."

We do not wonder that the Spirit thru the apostle exclaimed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." For the time has come when there are those who will, because they are able and have a will to the work, thus purify their life, perfect their body and fit themselves to entertain the heavenly guest. And when that body of 144,000 or 288,000 men and women have thus been fitted and brought together, the joy of their life, the songs of praise that will rise from their souls, because of the very joy of living, will transcend our highest imagination. But man grovels in the mire of animalism and chooses it rather than righteousness and peace, rather than to enter the kingdom of God, rather than to live in the joy of heaven. The lack of patience and perseverance, the lack of faith in God or even in scientific facts that your own soul knows to be facts, cause you to choose to remain in the mire and filth of a perverted social institution.

Who among you is prepared to sacrifice, to throw aside, to lift yourself out of and above this corruption and to make the body fit for God's kingdom? It is time that every man and woman that has hope in the kingdom of God and his righteousness be up and doing, lest they be found among the foolish virgins referred to in the parable of our Lord, who, when the Lord came, were not ready to enter in, and the door was shut. Why should they be shut out?—Because when the time has arrived that God will destroy those that corrupt the earth, then will be fulfilled the prophecy spoken of in Revelation, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteous-

ness still: and he that is holy let him be made holy still." For the time to repent will have past; the time for the changing of one's course will have past. Why past?—Because the sentence will have gone forth "to destroy them that destroy the earth." The mark will have been placed upon those who thru the perversion of their life are sending out upon the world a stream of filth and corruption, so that there will no longer be repentance but the hand of destruction will be upon the world.

But they whose lives are purified and made ready for the heavenly guest will be gathered out from the world into the place prepared for them, where that heavenly kingdom will be established, not only in the body of the individual, but in the body of the individuals that make up the body of the grand man of the heavens.

May the spirit of Him who made the world, whose purpose is being carried out in it, enter into your consciousness and cause you to see and to know these great and important truths. Peace be to His people.

TO POLARIS*

BY G. G.

POLARIS, pearl of all the skies!
The vision thou dost melodize
 With madrigals of holy heart,
 To view the soul's own counterpart
Deep dancing in a paradise
Of beamy ways that 'round thee rise.

A tone in life's far longing steals,
Which wraps the birth of new ideals
 In deep, desireful, powerful poise

Derived from thine Edenic joys;
While some embodied pain reveals
A vague remorse which Heaven heals.

Naught nerves a form Dame Nature knows,
If not thy potencies repose
 Within the soul that sends it out
 To live and briefly breathe about:
Nor gift that consciousness bestows,
But is timed in place thy power shows.

Since eye hath seen or ear hath heard
The tones that tell "The Working Word,"
 Thou—Quiet Queen who ever quells
 The dissonance that fear impels—
Dost trestle destiny deferred
And weave the way of whorls averred.

Aye thy divinely conscientized will,
Upheld in Heaven's central thrill,
 Involves the ego as a key
 To empyrean psalmody.
And every lift of life doth fill
With light evolved from thee, until
 The mortal mind magnetically
 Revolves in orbit sound and free.

*According to one school of ancient wisdom, the North Star guards "The Open Door" which is the involutory inlet of magnetism to the cosmos. And the lines of life, of not only our earth but of all planets and systems in the universe come from this source. According to this concept, the cosmos is a mighty tree, whose leaves are planets, whose branches are sun systems, and whose trunk is "The Hyperborean Bole" passing down thru "The Open Door" and rooted in The Unmanifest.—Author.

THE COMRADE

BY EDWARD HARRHY

THE soul of Jonathan was knit with the soul of David, and Jonathan loved David as his own soul.—I. Sam. xxiii. 1.

And Jonathan, Saul's son, arose and went to David into the wood, and strengthened his hand in God.—I. Sam. xxiii. 16.

A COMMON danger in dealing with an abstract subject is to make it border too closely on the Utopian. The happy land of the ideal is faithfully described with the result that many strive to reach it but as few sign-posts are set up most of the wayfarers wander aimlessly in by-paths. Let us in our humble endeavor try not only to describe the land of the ideal but also to ascertain its approaches.

Is such a task necessary? To this question all Creation answers, "Yes." The trees of the forest growing side by side; the flowers of the field clustering together; the cattle grazing on a thousand hills, all proclaim this fellowship, whilst the lone-dweller from the ways of man cut off, finds a kindred spirit in nature. The lights shining in the heavens, the gentle breezes, the purling brook, the early song of birds, all come with a perennial freshness and a constant charm, speaking unto his inner nature, striking a hidden chord to which his whole being vibrates. Between man and man, which is the present subject for our consideration, history is replete with examples of never tiring freshness, all revealing the beauty and holiness of friendship.

What is the foundation of this comradeship? Is it of the air, a phantom which when we seek to know more of vanishes? or does it come from the deep, a breath of the

Divine Being, which will never pass away but which will enfold us, vitalize us, and lift us to celestial heights where dwell the Gods of the earth? "Verily" cries the seer, "it is no phantom; it cometh from the deep." It is a fruit of the tree of life, whose roots grow deep and strong and whose branches wave majestically in the breeze of heaven. Come let us gather beneath its shade.

Between whom may this love be found? Is it that the strong love the weak, or the learned love the unlearned, or the holy love the unholy? (In the latter case witness Jesus calling Judas "friend.") Before we try to answer these questions let us ask why the strong Paul loved the weak Timothy; why the kingly Jonathan loved the usurper David; why the Patriarch loved the wayward Esau; why God loves the apostate world. With reverence and humility we would say it is not a matter of strength or weakness, of holiness or unholiness. Nay, it rises above good and evil into the calm of heavenly assurance where deep calleth unto deep and where souls hail their compeers. "And Jonathan loved David as his own soul."

Divine in origin, shall not its operation be a holy one? Let us therefore determine how it functions upon the earth-plane; how it operates between man and man. There is first the operation of the intellect upon the intellect, whether there be any knowledge it shall not fail by intercourse with fellow-man. Nay, its bounds shall be enlarged and he who climbs shall climb higher thru converse with kindred minds. This may be called the intellectual function. There is however another and a higher. It is the purely spiritual. Wherever this operation takes place there is the Holy of Holies, a sacred place which when we tread again we will naturally and unconsciously take off our shoes, for there we saw the soul's fire, the sacred flame upon the altar of life.

Often the cares of life steal into the heart just leaving

a sentinel to lock and bar the door and then tear the soul with their sad recollections. "Fly," says circumstance. "Which way shall I fly?" asks the broken heart. But there is no escape; and while man stands alone he unceasingly counts and recounts his losses—the past bitter and the future ready to crush him. Then I say, is the comfort of a fellow-man indeed precious to him, yea, like the dew of Hermon unto the fainting soul.

How must David have felt, hunted by his enemies, driven from hiding place to hiding place, like the Son of man having nowhere to lay his head. Presently there came a time when all seemed lost; when the hand of fate appeared to oppress him. Saul, his enemy, was seeking to slay him, but in his extremity a friendly voice was heard. Jonathan was speaking words of comfort unto him. "Fear not," said he, "for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that Saul my father knoweth."

A few words uttered by one as yet powerless; a few words and the clasp of a friendly hand, only this, and all was changed. From being dark and gloomy, the horizon became bright with the glow of hope. Out of the clouds of despair came the sun of promise. The rivers of life sparkled with the new-born light; the celestial breezes kist their limpid waves, for the heaven had opened and the eternal voice had been heard, the voice of the comrade. "And Jonathan went to David into the wood and strengthened his hand in God."

THE PREPARING BODY

BY ENOCH PENN

IN the Revelation we read of many of the events yet to come exprest in symbology. In our endeavor to understand what those things are that are symbolized we find it necessary to learn the meaning of the different symbols. A careful consideration of the Biblical symbology shows that the natural use or function of the symbol is implied by it. Color, likewise, has its symbolic meaning.

The parables our Master put forth give us a clew to Biblical symbology. For example: the parable of the Sower illustrates the impressing or the provoking of thought in the mind, to be followed in time by appropriate action. This is so simple that a child can perceive the parallel. And it is by following the parallel faithfully that we are enabled to decipher all true symbology.

In the visions recorded by John on Patmos there is the one of "the woman clothed with the sun," and in an attempt to decipher this we must not forget that the use or function of the symbol corresponds to the thing symbolized.

Revelation xii.

1 "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 "And she being with child cried, travailing in birth, and pained to be delivered.

3 "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 "And his tail drew a third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 "And prevailed not; neither was their place found any more in heaven."

Many times woman is used in the Bible as a symbol. In the 23rd chapter of Ezekiel is a long account of two women, named respectively Aholah and Aholibah. The prophecy begins with the words: "Son of man, there were two women, the daughters of one mother." And the prophecy goes on to state: "Samaria is Aholah, and Jerusalem Aholibah."

In speaking of his people, the Spirit by the prophet cries: "Thy Maker is thy husband." And in Revelation xxi. 2 we read: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Galatians chapter iv. we read that Abraham's two wives were symbolic of "Jerusalem which now is," and of "Jerusalem which is above." The idea appears to be that the woman is accredited with being the embodiment of all her decendents, hence, symbolic of a multitude.

It seems unnecessary to refer to other instances wherein a woman is symbolic of a people. So in considering the "woman clothed with the sun" we are wholly justified in assuming her to represent a body of people, and that the description of her, "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" describes the condition of that body of people whom she represents.

Thruout the Bible the brightness of individuals is indic-

ative of the quality and fulness of their life. When Moses came down from the Mount his face shone, because he had been in the presence of God and, so to speak, had absorbed a measure of the glory of that Presence. When the Master was on the Mount of Transfiguration "his raiment was white and glistening" with the light from his body shining thru it. Of the angel that rolled away the stone from the sepulcher of the Christ, it is written: "His countenance was like lightning, and his raiment white as snow." It is also written: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Since "the righteous shall shine forth as the sun in the kingdom of their Father," and there is nowhere any hint of any other people answering to this description, and the woman of John's vision, representing a body of people was "clothed with the sun," we feel safe in assuming that these two are identical; that the woman clothed with the sun is the body of God's servants who, because of their righteousness, have begun to fulfill the words of the master, "Ye are the light of the world," and to "shine forth as the sun."

To understand the symbology of "the moon under her feet, and upon her head a crown of twelve stars," it is necessary that one know somewhat of "Solar Biology." Briefly, however, the moon is the chief factor in controlling the currents and impulses of generation in all humanity. This is most clearly manifested in the moonly periods of women. While these periods continue they indicate that her body is being controlled by the forces of generation and that it is being prepared for procreation. To have a thing under foot is to be conqueror of it. Therefore we say of this woman, or the body of people that she represents, that they are a righteous people who are living and attaining in the regeneration, that is, are controlling the creative impulse in their own bodies.

“And she being with child cried, travailing in birth, and pained to be delivered.” In the process of gestation some of the particles of the mother’s body are taken to form the body of the child. In fact the foetus represents a body within a body, and indicates that in the body of God’s righteous ones, those that are living the regeneration, there will be found some that will take a step higher, will reach higher attainments. The next step above righteousness is holiness. A righteous man is one that does right in all things. “He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” A holy man is a righteous man that has separated himself from all earthly interests and has dedicated himself, all that he is and has, to God’s service, and thenceforth his only object in life is to know God’s will in all things that he may do it. His whole life being centered, his whole attention being absorbed and his whole effort being to accomplish the Divine purpose, which is the establishing of God’s kingdom on the earth. Holiness is not a peculiar kind of piety, it is being set apart for Divine uses. “Wist ye not that I must be about my Father’s business?” This body within a body is somewhat on the order of a lodge with its lower and its higher degrees. In fact it is a body with an inner and an outer circle.

“And behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” The words: “And the great dragon was cast out, that old serpent, called the Devil and Satan,” clearly identify the dragon with the psychic sex principle, which manifests as the impulse to generation, and in fact, in all the impulses of the animal nature. Its power and realm of action were exprest in the words: “Be fruitful and multiply.”

The name "Adam" means red earth, and is a symbol of, or rather is the color equivalent to carnality, the earthly, unregenerate state. To the clairvoyant, one of unrestrained sexuality frequently appears surrounded by a red light. The fact that this psychic sex principle, the fountain of the creative impulse, is said to have seven heads, ten horns, and a crown upon each head, implies that it is an organization having powers and authority. The dominion of the dragon, "the prince of this world," is world wide. The seven heads are the seven departments in nature (see "Seven Creative Principles"). We know that the horns of animals are their means of offense and defense; in other words, their powers. Therefore we say that the ten horns are the ten animal powers. A crown being an emblem of kingship or authority, means that the great red dragon has supreme authority. So we say that to the dragon has been given complete authority and power over all nature.

The fact that the dragon attempted to destroy the man child indicates that all the powers of nature will be brought to bear upon that body of God's holy people to destroy them. It is necessary that the people that "shall rule all nations with a rod of iron" should first meet and conquer in their own bodies all the forces and powers in nature before they become prevailing princes and "take the kingdom and the dominion under the whole heaven." That "the child was caught up to God and to his throne," indicates that they are out of the reach of the dragon, because they have attained that degree of spiritual consciousness that enables them to lay hold of spiritual powers and to protect themselves from their enemy. It is written of the holy city: "And it had a wall, great and high." A wall about a city is its defense, its protection. They shall reach that state referred to by the Christ when he said: "The prince of this world [the dragon]

cometh, and hath nothing in me." Therefore it had no power over him, because he had attained spiritual powers, and all the powers of the dragon are but psychic powers, the powers of nature.

The dragon is represented on earth to-day by all those who use magic powers, the psychic powers of man, for their own selfish ends. Especially is this true if that end be to coerce another, to compel him to do an evil thing that he otherwise would not do. There is upon the earth to-day an organized body that antagonize all efforts towards the regeneration, and they seek universal dominion. Thru these, as its representatives, the dragon will persecute the woman and antagonize the inner circle. This inner circle or body of people are the anointed, the Christ body (see verse 10) and that organization that antagonizes them is the Anti-christ.

It is the old struggle of the evil and the good, the carnal and the spiritual, those that are trying to maintain the present evil conditions of unrighteousness, and those who strive to prepare themselves and the world for the coming of God's kingdom, wherein will dwell righteousness. The result of this struggle to those that try to destroy God's people is prophesied in Rev. xx. 9, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

"And the woman fled into the wilderness, where she hath a place prepared of God." The wilderness is a place in the state of pure nature. And this return of the body of God's people to pure nature, implies the gaining of a knowledge of all natural law and a life in harmony therewith. Hence it is the casting aside of all the falsities of the present perverted world condition.

"And there was war in heaven." The heaven referred

to here is the firmament, the astral, or the vital atmosphere of earth, wherein the will of man, even of the lowest, has play. Those who have learned to recognize the effect upon the brain and body of the clashing wills of two strong persons, may try by a stretch of imagination to realize what a commotion there will be in the "heaven" and as well, upon the earth, when there begins in earnest the trial of strength, the clash of wills, between the organized dragon body, with its millions of adherents, and of the Christ body, of whom it was said: "He shall rule all nations with a rod of iron; as the vessels of a potter shall they be broken to shivers."

"And [the dragon] prevailed not." There is no question as to the outcome. "For the saints of the Most High shall take the kingdom and the dominion under the whole heaven, and shall reign forever and ever."

THE ADAMIC CREATION AND FALL

Being a literal translation of the Septuagint Version of Genesis ii. and iii.

BY A. MCINNES (London)

THIS is the Book of the Genesis of the heavens, and the land that originated in the day the Lord God made the heavens and the land, also every green herb of the field before it originated upon the land and all the field grasses before they rose.

For God has not showered rain upon the land and there is not a human being to cultivate it; but a fountain ascends from the land and gives drink to the whole face of the land. So God fashions the human being silted up from the land. Breathing into his face the Life-spirit, the human being originates into a living soul.

Planting Paradise in Eden towards the East, God puts there the human being whom He has fashioned and God causes every tree desirable in appearance and fair

for food to spring forth from the land—the Life-tree in the midst of Paradise, also the tree known to have seen fairness and wickedness. A river goes out of Eden watering Paradise, thence separating into four chief branches. The name of the first is Pison—this encircles the whole of Havilah where there is gold (and the gold of that land is fair) and there is coal and stratified stone. The name of the second river is Gihon—this encircles the whole land of Ethiopia. The third river is Tigris—this goes along adjacent to Asshur. The fourth river is Euphrates.

The Lord God lays hold of the human being whom He has fashioned and puts him in the luxurious Paradise to cultivate and guard it. Also the Lord God commands Adam, saying, “For food, you may eat of all the trees in Paradise. But from the tree of the knowledge of fairness and wickedness—you must not eat from it; for in the day you eat from it dying you shall die.” The Lord God also says, “It is not fair that the human being should be alone. I shall make a helper for him.”

God has fashioned from the dust all the wild beasts and all the birds of the heavens and brings them before Adam to notice what he calls them. Whatever Adam calls every living soul—that is its name. So Adam calls by name all the tame beasts, all the birds of the heavens and all the wild beasts.

But for Adam alone—a helper has not been found for him. Laying an ecstasy on Adam, while he slept God lays hold of one of his ribs and fills up the flesh over it. The rib which he had laid hold of from Adam, God builds up into a woman and brings her to Adam. And Adam says, “This is bone from my bone, flesh from my flesh. She shall be called woman because she was laid hold of from out of man.” On this account shall a human being leave his father and mother altogether and

shall cleave to his woman and they two shall become one flesh.

Adam and his woman—they two are naked and unashamed. But the serpent is more discrete than all the wild beasts upon the land which the Lord God had made. So the serpent says to the woman, “Does God say that you may not eat of all the trees of Paradise?” And the woman says to the serpent, “We may eat of all the trees of Paradise; but of the fruit tree which is in the midst of Paradise, God says, ‘you shall not eat of it nor even touch it, that you may not die.’” To the woman the serpent says, “You shall not die the death; for God perceives that the day you eat of it your eyes shall be put open interiorly and you shall be as Gods, knowing fairness and wickedness.” Noticing that the tree is fair for eating, seems pleasing to the eye, and is beautiful to consider, the woman lays hold of the fruit and eats, giving also to her man and he eats with her. And the eyes of both are opened interiorly and they know that they are naked. So, sewing fig leaves together, they make girdles for themselves.

Hearing the sound of the Lord God walking about in Paradise, they are dismayed and both Adam and his woman secrete themselves from the face of the Lord God in the midst of the trees of Paradise. The Lord God calls to Adam and says to him, “Adam, where are you?” And he says to Him, “I heard the sound of your walking about in Paradise, and fearing because I am naked, I secrete myself.” God says to him, “Who declared to you that you are naked? Have you eaten of the tree of which alone I commanded you not to eat—have you eaten of it?” Adam says, “The woman—she whom you gave me—she gave to me from the tree and I ate.”

The Lord God says to the woman, “What is this that

you have done?" And the woman says, "The serpent deceived me and I ate."

The Lord God says to the serpent, "Because you have done this, you shall be obnoxious above all the tame beasts and above all the wild beasts upon the land. You shall go along upon your chest and stomach and shall eat dust all the days of your life. Also I shall put enmity between you and the woman and between your seed and her seed. He shall keep watch over your head and you shall keep watch over His heel."

And to the woman he says, "Your griefs and your sighs multiplying, I multiply. In grief you shall bear children. You shall turn towards your husband and he shall domineer over you."

But to Adam he says, "Because you heard the voice of your woman and ate of the tree of which alone I commanded you not to eat, but which you ate: obnoxious is the land on account of your work. In grief shall you eat it all the days of your life. Thorns and thistles it shall raise to you and you shall eat the field-grass. In the sweat of your face shall you eat bread, until you turn away into the dust from out of which you came, for you are dust and you shall go away into dust.

The Lord God makes leather clothing for Adam and his woman and attires them. And God says, "Lo, Adam has become as one of Us, knowing fairness and wickedness." Lest he now stretch out his hand and lays hold of the Life-tree and, eating, live to the ages, the Lord God sends him forth from out of the luxurious Paradise, to cultivate the dust from which he had been laid hold. And He ejects Adam and settles him over against the luxurious Paradise, and arranges the Cherubim and the large flaming sword that turns on itself to guard the way of the Life-tree.

REAL MANHOOD

BY H. E. BUTLER

IN thinking on this subject the following quotation from a poem by T. L. Harris is suggestive:

"O Earth, sad Earth, how desolate thou wert,
With life-blood ebbing from thy fatal hurt;
With all thy mourning Nations bound in chains,
And smiling Plenty driven from thy plains;
With Vice and Want and Ignorance and Crime
Dethroning Art, Song, Beauty, Truth divine;
With festering Vices in thy fatal breast,
And War's accursed heel trampling thy snowy vest.

O Earth, sweet Earth, thou, like a maniac child,
Wanderest thru sorrow's wilderness."

After we have formed an acquaintance with the varied classes of men and women we feel the force of the words:

"thou, like a maniac child,

Wanderest thru sorrow's wilderness."

The laboring man gets up in the morning and goes to work, having nothing but something to eat and plenty of hard muscular labor. He tries to be happy, but his loves, interests and sympathies are on the plane that cannot but bring sorrow. Take the mechanic: his mind is filled with his mechanical genius as he goes forth in the morning to his work to serve those whose minds are wholly in the business interests. He is discontented, unhappy, struggling and combative, but taking it altogether he is one of the bravest of men. He is what he is and he stands in defiance of everything else. We who have studied human nature cannot but clasp the hand of the true mechanic,

for we feel that he is the beginning of the noblest of men; his life seems to form the foundation for the rearing of a grand temple.

We go a little beyond the mechanic to the professional man. Ah! professional. Yes, professing a great deal in his line. He must assume that he knows all about his own line, whether he does or not. The lawyer, the doctor, and all that class of men must assume a great deal and appear to be what they are not. They are seeking honor among men, and they walk about with the pomp of one that knows so much, when really they know so little.

We pass from the professional men to the professors of colleges and official classes up to the president of the United States. These men have a great many men under their control and sometimes they enter their offices appearing bright and rather inclined to be happy, but they must not for a moment lose that dignity that they have to support, and dignity is a very hard creature to keep; he is expensive; he demands a great deal. Sometimes these men enter their offices in a cross, ugly mood and domineer over their subordinates as if they were kings and masters, but all that pretense is the expression of weakness, and instead of impressing their employees with their greatness and importance, it creates in them a feeling of combat, disgust, disrespect. Yet, for the sake of their position they must appear to respect and even to venerate their employers. Alas, how weak, how frail is the human mind! All assumption of human power, of greatness and of excellence we find to be the expression of weakness and fallibility when examined carefully. And these are the conditions that rule our earth. No wonder the poet said,

“O Earth, sweet earth, thou, like a maniac child,
Wanderest thru sorrow’s wilderness.”

What is insanity but imagining to be that which is not?

And how about those that assume to be the heads and leaders of humanity, who profess to be that which they are not, and who appear to be that which they are not? Is not this the height of insanity?

Where is the real that man may ally himself to and become a reasonable, orderly intelligence? It certainly is not in what people may think about you. It is not in appearing to be something that you are not, but it is in being what you really are. This is easy. The man who strives to appear and to make people believe that which he is not, is under a constant strain, a constant watchfulness lest somebody should see or say something that would detract from his dignity and his honor. But the man that really is what he is, regardless of all men, is living naturally; he has no false dignity to support; he has no foolish pride to sustain; he cares not for what the world may say. He is what he is, and he acts accordingly. This is easy; this is comfortable; this is rational.

No man or woman can throw aside all egotism, selfishness, self-esteem and desire for honor and position and be just what they are, without finding a consciousness in themselves of the Source whence they came, a consciousness of a supreme mind and will-power that is able to sustain and to maintain them under all circumstances. Anxiety passes away; foreboding has no place; they seek simply to be that which they are. Is this all?—No, such have always an ideal beyond to which they look and aspire; they desire to be like the object set before them—their Source. This is the noblest phase of human consciousness. It was in order that this phase of human consciousness might be maintained thru the ages that God gave his name, with its definition, to Moses,—the name YAHVEH, meaning, “I will be what I will to be.” He or she who takes this name and embodies the principles “I am” and “I will be what I will to be” in their life, will begin to

see grandeur of manhood and excellency of womanhood; a picture of Godlikeness will arise in the mind, and as it does so, they will see that there is nothing to hinder their ever onward progress. Then, in view of the greatness and grandeur of manhood and womanhood that looms up before their inner consciousness they can with reason say: I can be that which I will to be, and I will put all the powers of my soul, mind and body into that being.

When this takes place in the human mind we see embodied in that individual man or woman the excellence and grandeur of manhood or womanhood. The world at large recognizes such people. Any person who has reached that ultimate in thought and action will soon find, if his interests lie in the material things of this world, that he is sought by the rich, by the wise and by the nobility of earth; he is sought because all recognize his superiority, his honor and integrity. They feel that there is a mind there that is greater than theirs, and a reliability and integrity that never fails. And if he turns his mind toward God, the Source of his being, and closes the door to everything except to knowing the mind of God, which is the mind that created the world; to the will of God, which is the guide to righteousness, peace and prosperity; and to the love of God, which is the fountain of life, the source of all power and all wisdom, he will sooner or later reach the crowning ultimate of human nobility and grandeur. And when he has reached that crowning ultimate, the door of the everlasting kingdom will be open before him and he will enter in and find life, eternal life.

We read in the twenty-fourth Psalm:

“Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
YAHVEH strong and mighty,

YAHVEH mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
YAHVEH of hosts,
He is the King of glory."

Such men and women as we have been speaking of are to be the King of glory, for they are to be kings and priests unto God and are to reign on the earth. Then to such the word is, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors," that the King of glory may come in. Who is the King of glory?—YAHVEH is the King of glory. Who is YAHVEH?—The one embodying the will to be that which he wills to be; he who intelligently wills to be the real self and who wills to cause that real self to conform to the Creative Mind that formed him. He or she is the King of glory, for when men and women have outgrown the falsities, the sham, the insanity of the earth, then glorious things will be theirs. Their consciousness will open into worlds of joy, peace, knowledge and comprehension, coupled with love, kindness, gentleness and superiority that will make them humble, meek and lowly. These will be kings of glory.

We pray that the everlasting doors may be lifted up.

DREAMING

BY PHEBE HART

MUCH has been said and also written of the great work the dreamers have done in the world. But these dreamers have been workers as well, and strove, as far as lay in them to strive, to actualize their dreams, and they that were unfortunate enough to be unable to do

much towards doing so, at least formulated dreams that were practical plans for others that could and did actualize them.

Few realize the difficulties of a task until in attempting it they are confronted with them. As well, few realize the difference between dreaming vague ideals, which they do not intend to actualize, and formulating plans by careful forethought, which, when finished, they immediately set about to actualize by laying hold of each opportunity as it presents itself and laboring at it until their dream is an actuality.

If one will set out with the determination not to indulge in useless, that is, purposeless, idealizing, but wills to limit himself to practical thinking, that is, to thoughts that he can actualize, he will doubtless be surprised at the amount of useless thinking, mere idle dreaming, he has been indulging in.

The question may arise: What is the difference? what if one choose to while away the days building "castles in Spain?"—To those that are striving for the regeneration the difference is very great. He whose thoughts are plans to accomplish, whose thoughts are such as can be put into practice, and having planned sets to work to actualize his plans into a material condition, has not only the advantages of an ideal realized, but he has by his efforts strengthened all the faculties and powers of mind and body in doing so. While the one who builds vague and pleasing ideals, having no intention to actualize them, and does not make them practical, is but drifting along mentally, and is thereby weakening every faculty and power of mind.

"Act in the living present," cries the poet, and they who seek to develop all their faculties and powers of mind and body will both dream and act, will dream and then actualize their dreams.

REVIEWS OF "EVOLUTION AND REGENERATION"

ONE of the signs of the times is that writers of every advanced school of thought are urging the importance of control of the body and its functions by spiritual processes. Henry Proctor's book, "Evolution and Regeneration," shows that the bodily and spiritual degeneracy of the race, which is the despair of social reformers everywhere, is due to causes that cannot be removed until people have given up being "slaves to every sense" and have made their bodies "servants to the soul," as Ella Wheeler Wilcox says. "Know ye not," said Paul to the Corinthians, "that ye are the temple of God. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

This is really the heart of the teaching of Henry Proctor's book. Many pages are devoted to the necessity of "Human House-cleaning." If our bodies are pure, as is so often pointed out by the editor of this paper, then the cleansing vital fluid, which we call the elixir of life, will begin to fill the body with a new life and thus expel disease. To this end, deep breathing, among other things, is recommended, but a spiritual direction must be over all. IT IS A BOOK TO BE READ. —From *The Harbinger of Light*.

IN the prologue the author states that this book is the outcome of his conviction that there are two accounts in Genesis of the origin of man, and in this connection he traces the evolution of man. The most practical teaching in the book is that on regeneration, and of the extreme importance of chastity and the conservation of the vital fluid. Methods are given whereby disease can be eliminated and perfect health obtained and maintained by a pure and holy life. By such a life may be regained all that Adam lost in the fall. "To him that overcometh will I give to eat of the tree of life."—From *Unity*.

EDITORIAL

MONTH after month this magazine comes to you to ask you to read its message, and it always has a message from God, but only those that have the spirit of God can receive and be elevated by its truth. One of the great lacks among all who are seeking the higher spiritual life is the seeking and obtaining from God the spirit of truth. If any man or woman will earnestly and honestly in the spirit of a little child, desire and ask God for the spirit of truth, he will give it, and when you have that spirit of truth, Jesus said it will lead you into all truth and even show you things to come. To this we can most sincerely testify. It will enable you to discriminate between truth and error and to sift out the grains of truth from all you read and hear. It will cause you to know when you read or hear anything, whatever it may be, whether there is vital truth in it, or the opposite, or whether it is neutral, for the neutral many times is worse than a positive error.

There are many people in the world to-day who are resting on neutral truths and therefore are not conscious of the truth in its more vital forms. They are satisfied to rest there and they feel that there is nothing very wrong about them. No, they have the feeling, "I am all right." We do not wonder that the Lord by his angel said to John in Revelation, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," as worthless trash. For such people nothing can be done; they are petrified and there is no hope for them. But the man who is positively evil knows that he is, and there is a chance of his repenting and seeking the good. Therefore let us say, above all things seek earnestly the spirit of truth, and when you have found it, trust in and believe God, and all things will go well with you.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore ,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C. November 1912

Body	Enters	On		
		day	h.	m.
☾	♈	1	6	37 a. m.
"	♏	3	9	25 a. m.
"	♌	5	0	23 p. m.
"	♍	7	4	8 p. m.
"	♊	9	9	36 p. m.
"	♎	12	5	39 a. m.
"	♋	14	4	37 p. m.
"	♉	17	5	15 a. m.
"	♊	19	5	8 p. m.
"	♏	22	2	3 a. m.
"	♏	24	7	31 a. m.
"	♏	26	10	27 a. m.
"	♏	28	0	25 p. m.
"	♏	30	2	46 p. m.

☼	♊	22	10	40 a. m.
☿	♊	6	0	41 p. m.
♀	♏	5	3	19 a. m.
"	♏	24	2	34 a. m.
♄	♏	9	9	19 p. m.
"	♏	18	10	12 a. m.
"	♏	25	1	52 a. m.

On Nov. 1st ☿, ♏, and ☼ are situated as follows:

☿	♏	10°	33'	2"
♏	♏	22	45	39
☼	♏	2	37	38

BIBLE REVIEW

VOL. XI.

NOVEMBER 1912

No. 2

SEEKING THE TRUTH

BY H. E. BUTLER

It is remarkable to see in the large cities at the present time the great army of people who are zealously and earnestly "seeking the truth," and how are they doing it? One class is united as a body on one specific thought; another class on a different thought, and then there is a class that is studying and reading everything. Ask them if they know anything about the Esoteric thought, and they will answer: "Oh yes, I have read this, that and the other, and I am now reading such and such a line of mystic thought; I am searching for the truth wherever it can be found." Poor children, lost in the woods of earthly imagination, looking everywhere for truth, for righteousness, for goodness, except where it is to be found, and where it really is they have no time to look for it.

If we call their attention to where the central truth is, the adversary within and without at once causes them to exclaim, "Oh, that is the old church theory; there is nothing in that!" But stop a moment and listen. Go with us to the real facts deep down in your own soul. After you have taken lessons from this one, that one

and the other; after you have read the books of the various teachers and have them all in your mind, take an inventory of what you have. Have you any working hypothesis? Have you anything that you feel is substantial and that will stay by you?—You certainly have not.

The work that is before us in this life is to make this consciousness that we are, stronger, wiser, more acute and more perfect. It is not to amass a great amount of stuff, like the millionaire who gathers all the money he can get hold of. No, no! What we are interested in is in making the real self a great deal more than it is: more conscious, more sensitive and acute to the knowledge of facts, and more capable of discriminating between good and evil, between the useful and the non-useful.

If this is what we really want, then let us throw aside that old skepticism that bars our way and go to the Lord Jesus and consider his words. He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." He went away and he sent the Comforter, the Spirit of truth. To whom did he send it? To whomsoever will receive it. And who will receive it? Not the ministers; not the church as a body; not the loud-mouthed Christian(?). Here and there has been one who had in the inner consciousness the Spirit of truth. Some of them were called "Christian mystics;" others have gone unnamed. They did not run after this, that and the other; they did not take lessons from this, that, and the other teacher. They were ready to listen to the words of others and sifted out the truths that were useful to themselves and that they could make useful to others.

How did they get this Spirit of truth? They got it the same as you may get it. By changing the old habit of life and becoming as a little child before the Spirit, and

as a little child without guile, without selfishness, without ulterior motives, ask God for the Spirit of truth that it may guide you into all truth; that it may prepare you to become a co-worker with him and his angels for his people. Let go of every other desire but to know and to do his will. When you have done this you will realize that what you are seeking is within; it is the knowledge that will enable you to accomplish that which you now have before your mind—the perfecting of your own body, of your own mind and soul consciousness, and the educating and instructing of God's people. You do not want anything else. Anything else that comes before your mind is merely rubbish and you pass it by, but when the gems of pure truth, such truths as you are seeking, are found, you gather them up without hesitation and would not exchange them for anything else.

Then this Spirit of truth comes in two ways. It comes by asking and it comes by using. Let us see if we can bring this more perfectly to your mind. We see the world of humanity suffering from ignorance and perversion. We see too that the kingdom of God that we so desire and that will bring to us everything desirable, cannot have a standing until there is a people who know how to use the laws of nature that impinge upon and constitute their life. Then what do we want?—We want knowledge, wisdom, understanding and power to enable us to lead others into a perfect knowledge of laws and methods by which they may attain.

Because of this our mental attitude should be like that of the man who is about to build a house. First he has the plans for the house clearly made, then he goes out to buy the material requisite. He buys the lumber, brick or stone and all that is necessary, but when he is buying does he buy anything he may find? He may see in the market some very elegant material of various kinds, but

does he buy whatever he finds?—No, he buys just what he needs to put into the house to make it just what he wants it to be. He does not buy anything that is not suitable, and therefore he is wise and gathers the material necessary and accomplishes his purpose.

Do we want to accomplish the purpose set before us, namely, the kingdom of God and his righteousness? The material is all around us in great abundance; the world is filled with it. Then awake! reach out and lay hold on the Spirit of truth, the Spirit of wisdom, which is the discreet, the proper use of the knowledge you have. Make use of all that you know, and when you have made use of all that you know and you see that you are still lacking, then there is time to seek more, but stop this forever hunting knowledge and never using anything you get. You do not want knowledge beyond what you are able to use to accomplish your purpose.

There are thousands of people being deceived and misled by that fanatical idea that they want knowledge, knowledge, and that they can learn from everything and everybody. Learn what? Have you an object? Have you a purpose set before you? Many will answer: "Oh, my purpose is to get knowledge." Get it, and be like the rag picker who gathers up all the old rags he can find and weights himself down with them. You are doing the same thing. These things that you call truth for which you have no use are worthless rags with which you are burdening yourself and accomplishing nothing.

Be a wise builder, and if you are, then what you want is what you can use, and that which you can use is that which you can see the need of now, not something that perhaps you shall need some day. Wanting something that perhaps you can use some day is like a miser or like a greedy person, but what you want is what you can use now, because you need it now, and you do not need any-

thing until you have first used that which you have, until you have put all that you have in order and have marshalled your forces ready for service. Then you will know what more you need and when you have found out what more you need, then set about to get that one thing and nothing else; reject everything else, as you do when you go into a store to buy something. You see a great quantity of goods, but you do not buy it all; there is some one thing that you are looking for, and when you have found it, you buy it.

The Nazerene said, "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it." What! sold all that he had?—Yes, he had but one idea; he wanted that pearl; he did not want anything else.

Do you want the kingdom of God to come that his righteousness may be established on earth? Then that is what you want, and nothing else. You see humanity suffering because it is not here. You see the pain, the sorrow, the misery, the crime that earth is reeking with because the kingdom of God has not yet been established on earth. Then go sell all that you have, dismiss from your mind every other thought, and seek for that central knowledge and power that will accomplish that one purpose.

When you have done this, then your seeking knowledge will be a wise seeking and you will not have to go very far to find it, because it is all around you. Just as soon as you know what you want in the way of knowledge you will find that it is right here. Just as soon as you know what you want in the way of power to do and accomplish you will find that you have it. This is the reason the Master said, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye

shall have them." What you feel the need of and desire, that you have; you will find it in yourself, in your own consciousness.

O that you that are seeking knowledge would be practical! Wake up from your dreams! Get away from the gluttonous want, want, want! You want nothing but that which you can use. You want nothing but that which you know you need. What would you think of a person of great wealth if he continually talked of wanting money when he did not use that which he had and more would be of no more use than so much trash? How many of you are just like that! You want, want, want! What do you want? You want more good sense, that is what you want. You want more manly and womanly reason and intelligence, and then there will be something done.

We are looking for men and women of practical intelligence who are really seeking to know something they can utilize, and when we find them we are good friends; we can work together, we can accomplish something. We are not going to stand back and talk, talk, talk; we are going to do something, and we know what we are going to do, and we shall very soon find out how we are going to do it. You know that even in the material world there is nothing that can prevent the ultimate success of the efforts of minds that work together in harmony.

Then let us awake to the importance of the kingdom of God and his righteousness. Awake, and look at yourself. Find out wherein you have need and let us see if we cannot get things under way. Search out the evils and eliminate them and apply the good, and above all be practical, *practical*, PRACTICAL. God help you to be practical. What does this mean?—It means to be reasonable and intelligent.

Please imagine that you are lost in the woods and that you cannot find your way home. You meet a man and you

ask him to show you the way out. Suppose he should begin a long preamble of high sounding words, metaphysical philosophy and intellectualisms. How long would you stand and listen to him? Would you not very soon tell him you did not want anything of that, but wanted to know how to get out of the woods to your home and family? But if a man should come to you and should tell you just what direction to take to get to your home, you would listen to him, for he would tell you just what you needed to know, and that would be common sense. Look about you and see how much common sense there is in all the isms and philosophies that are occupying your attention.

May the Spirit of divine truth and wisdom go with these words and open the eyes of His people.

WHICH SHALL BE MASTER?

BY L. D. N.

THE animal nature is a good and needful servant in the human economy, but a very bad master. It constitutes the necessary link between the human soul and the natural world beneath and around it, as the spiritual nature links it with the kingdom and Being of God within and above it. Self and sense thus become the law of life and the standard of judgment to the personal ego of the natural man. Nevertheless, the spiritual nature cannot be brought into dominance without at once lifting the soul out of self and sense, and the limitations of the sense-consciousness, and bringing the animal into absolute subjection, thus placing the divine ego of the spiritual man on the throne of the personal life.

To the divine ego brought forth thru the dominance of the spiritual nature, neither the selfish spirit, nor any

motive of personal bias, is possible. Nor have the enticements of sense any power to tempt the spiritual man, or to bring the spiritually emancipated soul into any form of bondage to physical conditions thru sensation.

The sensations, desires and functions of the physical organism are brought and held in perfect subjection to the spiritual mind, and disease of body and physical pain, as well as sin, are henceforth rendered impossible. While, therefore, sensuous delight, as such, remains an essential object of life, however refined or esthetic it may be, the soul is not emancipated from the practical recognition of sensation as a standard of good and evil, and is dwelling on the plane of the natural man. And while subject to the enticements and pleasures of sense, man will become correspondingly liable to pain and suffering from disease.

Under the dominance of the animal and abeyance of the spiritual, man is almost certain to be brought into bondage to perverted appetites and desires, and so to some form of enslaving habit, or infirmity of body or mind—the one generally being the concomitant of the other. And again, so long as the spirit of self, or any bias of personal prejudice or preference rules the soul in its attitude and conduct toward others; so long as it seeks the good of those only with whom its personal interests are identified or associated; or so long as it can be hurt or swayed by the criticism or attitude of others towards itself, it has not yet reached the plane and freedom of the true spiritual life, which emancipates from self and sense, and gives the mastery of all earthly conditions. “For if ye love them that love you, what reward have ye? Do not the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Since the law of impersonal and impartial love and ministry, is the law of the Father's Being and is that which makes and keeps perfect, it is the law of the true life for man as the son of God, who can dwell in unity with the Father only as this is the law of his life, and can come to perfection, therefore, only thru conformity to this law.

With this standard so clearly set before us by the Master, and illustrated in his own life as an example for all, no man need be self-deceived concerning his own attainment in the true spiritual life. All men, however, tho spiritual beings, begin their existence as individuals on the sense plane, with the animal nature in spontaneous activity, and the spiritual nature in abeyance. But when in the unfolding of real selfhood, the individual comes, as he sooner or later will, to feel and fully to recognize the stirrings of the deep divinity within, and turns to God in longings for communion and unity with Him, he opens himself to the direct inspiration of the Father's love, and is awakened thereby to the consciousness of his divine sonship and identity of nature with the Father.

BUNYAN'S PILGRIM'S PROGRESS

BY A. MCINNES (London)

WRITING of the "Pilgrim's Progress" Macaulay said, "This is the highest miracle of genius, that things that are not should be as tho they were, that the imaginations of one mind should become the personal recollections of another. And this miracle the tinker has wrought."

But if Macaulay had fully considered this fact in the light of modern (and yet very ancient) knowledge, he could have written that all things that are, are the outcome of imagination: from the beginning when God made a human being in his own image, right down to the present when the image—the ideal—which we foster in our mind materializes and forms our environment.

Since the Noachian Deluge was occasioned by the people as a whole continually harboring evil imaginations, surely the contrary is also true—that noble imaginations occasion good environments and that our circumstances to-day are the results of our yesterday's imaginations. From this point of view the reason of Paul's command is obvious—"Brothers, whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is kindly, whatever is of good report—if any excellency and if any applause—reckon on these things," meaning that our whole mind should be occupied with ideals of all that is excellent and praiseworthy; so that if we notice anything undesirable in any one we should not think of it. This would have a twofold effect. It would restrain us from judging other people and would also exclude the undesirable idea from rooting in our mentality.

Bunyan shows the earnestness of Christian in his setting out for the Celestial City and, also, how the determination was sustained right to the realization. It is so human to become accustomed to things—for ideals to become commonplace. In order to keep ourselves enthused there is necessity to be continually pressing forward, forgetting the things that are behind. There is much opposition to be met, lions to be past, enemies to be overcome, valleys to be crost, hills to be climbed. Our ideal must be kept bright and continually enlarged. This is done not only by our personal experiences, but by reading books that are in our line of thought and by keeping company with those who are walking in the same way as we are.

I have sometimes thought that many authors—like John Bunyan—write deeper things than they know. Was it not a forecast of Esoteric teaching that Christian left his wife when he set out upon his journey? As a matter of fact it was because the earlier followers of Christ advocated continence that Christians were called woman-haters; and this altho our Lord who himself was celibate, gave to the world a newer and higher ideal of woman and her relationships than had been previously taught in Europe or Asia Minor, as is so well demonstrated in Lekie's "European Morals."

To-day we find that the ideals—or imaginations—of Christ and his early followers are becoming more and more materialized. Altho there still remains so much sexual evil and moral laxity, circumstances would seem to be operating more and more toward limitation. Already some of the nations are beginning to waken up to the evils of the White Slave Traffic—the most menacing and disgusting blot on modern civilization. Then, owing to modern conditions, the feminine mind is turning away from sexuality, as is proven by the number of bachelor

girls who will not marry. The physiognomy of woman generally will be seen to be much improved, if compared with portraits painted a century ago—in fact some of the Madonnas have quite sensual faces. And, perhaps the falling birthrate is another proof. In other words, quite a number of people will listen if celibacy is advocated, and numerous doctors are now of opinion that it is no more necessary for a young man to “sow wild oats” than for a young woman. All this seems to indicate a real advance. For those who advocate a clean life are the leaders of men, persons who are looked up to by the more desirable class; whereas any one who advocates lasciviousness is popularly condemned. Besides it need be no secret that the earliest modern advocate of this continent life was Mr. Butler, and from Applegate the teaching has radiated in all directions, each one accepting it according to his ability.

At the end of the story Christian speaks with the Shining Ones and enters into Paradise. All that he had suffered had shaped his character, had refined his mentality, had strengthened his soul. Only when one has overcome the world (public opinions), the flesh (gluttony, ambitions, *et cetera*), and the devil (sexuality), then and not till then can one re-enter the Paradise of God, where is found the REST that awaits God's people. For in six days the Lord (thru the law of generation) made heaven and earth and all that is in them. And God RESTED on the Sabbath day and made it Holy. From which it is obvious that Rest from generation is the ideal, holy state.

THE PILLAR OF STRENGTH

BY F. M.

WEAKNESS ever sympathizes with vice, because vice is a weakness which assumes the mask of strength.—Elephas Levi.

THE will only assures itself by acts.—ibid.

ONE of the most deplorable traits of man is his common endeavor to drape his fallibility in the cloak of its opposite. For example: if we wish to make an assertion that is preeminently absurd and in which truth quite reaches its vanishing point, we invariably preface our statement with the assumption that it has been scientifically demonstrated; that it is an established fact, universally acknowledged, *et cetera*. Whenever we seek to promote some nefarious scheme, we lose no time in assuring our intended victim of the legitimacy of our enterprise. Should we contemplate some momentary enjoyment at the expense of one of the opposite sex, we spare no pains to convince her of our everlasting devotion.

Men and nations are troublesome in proportion to their weakness, and lavish in the measure of their poverty. Decadent and degenerate individuals and societies are more assuming than blithe and vigorous ones; illiterate persons are addicted to the use of words that are out of all proportion to the importance of the case in hand; and lawyers, professional or not, who are in want of an argument "set sail on a sea of words out of sight of land," i. e., the subject.

Whoever cannot join me in this confession—for such it is—need go no further; they will not profit by reading what follows, nor will the world be happier for their having done so. Those however who feel themselves

implicated in any of the above-mentioned frailties, or any others that are mentionable, may be considered "fitting material," since a consciousness of one's weakness is the initial tho indirect step toward the acquisition or development of strength.

Nothing is so vexatious or provoking as a consciousness of one's weakness, or so utterly exasperating as a sense of helplessness; hence it is a matter of common as well as historical experience for the weaker to attack the stronger, and it is generally the victor who makes the first overtures of peace; for the better an individual or a nation is prepared for war, either on the physical or intellectual field, the more reluctant is he or it to engage in, or to protract the argument—indeed the triumph over one's own weakness, when complete, or in the measure of its perfection, is crowned with a magnanimity that knows only compassion for the infirmities of others. Even when it becomes necessary for the strong to exercise force in dealing with the weaker, they do so with the minimum of violence, for violence is ever in inverse ratio to the power employed, or rather it is in proportion to and a faithful advertisement of one's impotence and callowness.

All power is ultimately of the will and is therefore spiritual; but in the development even of spiritual power or will it is necessary to begin with the physique and the material surroundings. This is the paradox of culture. Altho it requires an act of the will or a spiritual sacrifice to improve the body or its environments, it is rarely that of the subject or of the pupil but of his Master; and even when the aspirant reaches that stage of personal initiative at which he can dispense with the guidance of a master, he immediately discovers that his status is best advanced and confirmed by his teaching of others. Nor is the spirit really or ideally confirmed in any act until reacted upon by its tangible results. Hence it is that only

the egotist is fully satisfied with his own work (which is not really his own, but an imitation). While the more original, excellent and widely appreciated is any act, the less satisfaction does it give to its author, for the reaction of perfected matter upon the intellect so stimulates it to renewed endeavor that man need have no fear of being involved in or enslaved to nature by laboring for her redemption. But on the other hand, there is every reason why the body, its abode and environment, should be made a manifestation of power, for it is thus that the will is confirmed and resolved; for resolution is the return of things to their causes or the reaction of the object upon the subject.

Even those who have virtually squandered their youth and are out of hope to attain to any degree of perfection in their own person and character, are nevertheless very zealous in their endeavor to exhort others to a life of purity and power; or at least to expound the laws and establish conditions under which such a life would be not only possible but convenient. In extreme cases of this nature the suffering public is subjected to an intemperate crusade against intemperance; an incontinent tirade against incontinence, or a militant demonstration against war. But whenever the appeal appears rational, it may be attended with profit, for it is very erroneous to suppose, as many do, that the counsel of those who have led a hitherto useless life is necessarily worthless. Their experience is at least worthy of consideration and their remnant of manhood is often more potent and precious than the virtue of the virtuous. Hence the occasion for rejoicing over the sinner that repents.

Altho every one should select that diet and practice those exercises that give the highest degree of physical strength and vital energy, they should religiously refrain from that excess that causes fatigue or a dissipation

of the vital forces. For the fatigue or dissipation that renders one physically incapable of effectively performing any act, also enfeebles the will so that it is equally unable to resist the temptation to indulge. This double weakness in parents is responsible for thousands of children being born into the world weary and irritable.

Weakness is not itself a crime but is in a certain sense the source of all crime, and a specific weakness is capable of being turned into a crime by any one who has the cunning and malignity to do so; which accounts for most felonies being vicariously performed, and which proves that no one is free who is not free from passion; and further that no child is free-born whose parents were under the sway of passion at the time of conception or at any subsequent period.

The production of children is not dependent upon the will of their parents: were it so they could not be born without their parents' consent, much less against their will. The advent of unwelcome, unhappy and naturally ungrateful children is not rare; and their one use in the world is to furnish an abundance of negative evidence of the great truth that to be free-born and a real power in the world it is essential that parents be mutually resolved to perpetuate their common life upon earth and endow the following generation with a pillar of strength. Thus while the spirit is the citadel of power and the corporeal body its outworks, it is in the sexual nature that the moral tactician must marshal his forces, for this is the arena where the battle for freedom must be fought and won.

FORGIVENESS

BY ENOCH PENN

IN conversation regarding repentance, prayer and forgiveness one made the following statement: "I believe that an honest repentance and sincere prayer for forgiveness at the hour of death makes a difference in the condition of the soul after death." The subject of forgiveness has been of keen interest to many, sometimes as well it has been the cause of controversy. Usually however, those interested in the matter are willing to believe that forgiveness for sin is easily obtained, and we believe that usually persons are well satisfied to accept the idea that it is very desirable to be granted a few hours time for repentance at the time of departing this life.

We are of those that believe the Bible, yet we realize that the statements therein are not all easy to understand. It is well that all available statements bearing upon any subject under consideration be considered, that the tenor of Biblical teaching concerning it may be perceived.

The peculiar statements concerning God's attitude toward man, that tho he forgives yet he will not clear the guilty; that "whatsoever a man soweth, that shall he also reap;" that the dead are judged "according to their work;" that "my reward is with me, to give every man according as his work shall be," and that he still punishes for the sin he has forgiven, have not been clearly understood. The fact that while God freely forgives the sinner yet does not remit the punishment that comes as the natural result of the thing done, does not tally with the

generally accepted idea of what is comprehended in the act of forgiveness. But a consideration of the law relative to wrong-doing may make the matter more clear.

If one becomes angry with another and sends out bitter, hateful thoughts towards him, even tho no word be spoken yet that anger is in itself a killing force; for this reason John said, he "that hateth his brother is a murderer."

If the wrong-doer repents and is forgiven his wrongdoing, what then occurs? While that feeling of hatred is active, all love and kindly feelings are repressed in the one hated. However willing he may be to be friendly, that hatred is a force that prevents it. When forgiveness is asked and granted there is restored between them the previous condition of kindness. But altho the feelings of kindness have been restored yet that impulse of hatred that was sent out still exists as a living force. An evil entity has been created, and the energy put into it by its creator must expend itself somewhere, and divine justice demands—in the words "whatsoever a man soweth that shall he also reap"—that that force be expended upon its own creator. This then, is the law of forgiveness. The sinner is forgiven but in time he must meet and bear the reaction of the impulses that he has sent out. It has been observed that "curses, like chickens, come home to roost," and it is but the fulfilling of this law of divine justice that he who creates an evil force must dissipate that force. When it returns it must be received and borne or sent out to return again.

"Some men's sins go before them to judgment." He that receives and bears his sins as they return to him may in time clear his account, and stand before the throne in the white robe of righteousness, sinless as well as forgiven.

THE SECRET OF HAPPINESS

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

IF there is any quest which may be said to be universal, it is that of happiness. Men, women, children and even the lower creation are all joined together in this quest. In all sorts of ways do they seek it: wise and foolish; hurtful and beneficial, but in some way or other, all sentient beings seek happiness.

And from beginning to end of the best of Books this incentive is set forth. And even of the Christ it is said: "For the JOY that was set before him, he endured the cross, despising the shame."

In the true sense of the word, one cannot be said to *live* unless he is happy. But true happiness is quite independent of circumstances, for under the worst of untoward circumstances it is quite possible to be happy.

For instance, when all men speak evil of the Christian for Christ's sake he can rejoice and exult; count it all joy when he falls into divers trials; glory in tribulation; take pleasure in infirmities, in necessities, in distresses; yea, he can even say to the last enemy in the most crucial time: "Rejoice not against me, O mine enemy; when I fall I shall arise." By what means, then, is this desirable condition to be obtained, let us hear? The first condition is abstinence from evil:

"Happy is the man who walketh *not* in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." And he that would live and would fain see good days, let him *refrain* his tongue from evil and his lips that they speak *no* guile. For he that restrains his tongue is able also to bridle the whole body.

The first principle of happiness, then, consists in abstinence from every form of evil.

The second condition is very easy and beautiful to those who love God. It is that we should meditate on His words day and night and delight in them as one finding hid treasure. The man who does this is promised that he shall be like a tree planted by rivers of water, whose leaf does not wither; who bears fruit in season, and prospers in everything.

This indeed is a picture of true happiness, but after all, only an outline picture, the details of which must be filled in from the Christian's Magna Charta—"The Sermon on the Mount," for obedience to its precepts can alone bring supreme happiness, both in this age and that which is to come. To look into it is to look, as it were, into the face of Jesus Christ, and reflecting as a mirror the glory of that face we are changed into the same Divine Image, from glory to glory.

The Law of Christ as embodied in "The Sermon on the Mount" is full of promises of happiness to those who thus conform themselves to the Divine Image. It begins with the word "happy" and pronounces "happy" not only the meek and the merciful, the peacemaker and the pure in heart, but also the poor in spirit, the mourner and the persecuted. These last are to exult and leap for joy.

One of the provisions of the Law of Christ is that we should be perfect in love, even as our Heavenly Father is perfect.* This heavenly love is one of the chief sources of true happiness. It is "poured out like a flood" into our hearts by the Holy Spirit, and comes into the consciousness in thrills of ravishing pleasure.

Another essential to happiness is usually health, for

*Matt. v. 48.

under normal conditions one cannot be happy when suffering from pain and sickness. For tho the grace of God does triumph, as we have said, over every kind of suffering and even death itself, it is clear from the Scriptures that it is not God's will that we should be sick.

For the Christ healed all that were sick, that the prophecy concerning him might be fulfilled: "Himself took our infirmities and bare our sicknesses." And Isaiah says (liii. 6): "Surely he has borne our sicknesses and carried our pains," proving that the atonement provides against sickness as well as against sin. The Lord Jesus and the Blessed Apostle Paul were never sick, altho they were continually laying down their lives for others. And not only does God promise to take away all sickness from the midst of us, but commands us to be healthy, as in Lev. xi. 44: "Ye shall be healthy, for I am holy." The Bible is the Book of Health for body, soul and spirit. But the chief cause of sickness is sin against the body. Other kinds of sin may not affect the body, but the sin of uncleanness, as the Scripture says, "brings sin into the body" and cannot but be productive of sickness, for he that sows to the flesh *must* of the flesh reap corruption, no matter who or what he is—"there is no respect of persons with God."

The law of nature is that exprest in the Law of God: "Whatsoever a man soweth, that also shall he reap"—so that fleshly lusts not only war against the soul, but when indulged produce corruption, that is disease, pain, sickness and finally death in the body. So that to be happy we must be pure in heart. Every thought should be brought into captivity to the obedience of Christ, so that sowing to the Spirit, we may reap glory, honor and incorruption, by patient continuance in well-doing; for as light is sown for the righteous and gladness for the upright in heart, in due season we shall reap, according to

God's promise, a hundredfold even in this age, with joy unspeakable and full of glory.

So we find that the chief sources of happiness are faith in God and love to God and man, which enable us to abstain from every form of evil in thought, word and deed, and to be anxious for nothing. God's word then becomes our meat and drink; our delight; our hid treasure, and by these means we realize a fulness of joy and an abundance of peace which overflows as rivers of the water of life, to the glory of God and the good of all his creatures.

THE SLANDERER

BY ELI

Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will I not suffer.—Psalm ci. 5.

WORDS cannot pass out of the mouth without some previous form of mental action. And if evil words are spoken they arise from evil imaginations, which ought to be brought under subjection.

If all the muscles can be made to obey the will, then why should not the mind be made to obey? We should ask ourselves the question: Is there any part of my body not under the dominion of my mind? If so, the control ought to be obtained over it. To be master is to interfere with the action of the animal mind, and not to allow any part of the body to be affected unconsciously by any evil influence. Then we shall find that every word we speak is placed under the guardianship of conscious thought.

The tongue is very seldom interfered with. It seems at times to be almost beyond mental interference. In St. James' Epistle iii. 5-9 (Emphatic Diaglott), we read: "The tongue sets on fire the wheel of nature; from it

proceeds an irrestrainable evil, full of death-dealing poison." Especially is this true when it gives expression to the evil thoughts that we frame. It is then one of our greatest enemies, and saps the very roots of goodness, producing a moth-eaten garment for the soul, a vessel of defaming activity, full of malicious utterings and corruption.

Why is it that we pry into the affairs of others? Is it not because we take pleasure in reporting them to another in order to have something to feed and occupy the mind with? Sometimes we misjudge the action of the one of whom the report is repeated; then again, the one to whom it is repeated may add something to it, and thus it becomes a false tale, and sometimes does discredit to and blackens the character of him whom it concerns, tho there may not have been any malicious intent.

Can there be anything meaner and more devilish in man than to defame or to injure another's reputation? — We think not. He has proven himself in friendship's race to be false and foul. Some day he will mournfully own that he has cheated his own soul of its share of love.

Let wisdom whisper in our ear that we may silence the tongue and not utter injurious words, that spring up without justification whenever our will and imagination choose.

What charm do we seek? Are we neglecting the beauty of our soul? We long for this and toil for that. Should not the longing in our hearts be for peace? Remember it is a ray direct from the Infinite, the only enduring One. It yields all we desire. If this is our charm, then let our mouth become a fountain of sweetness. Let us never utter a bitter word, or breathe deceit. Let us reveal an honorable character by conducting our life in stillness and selecting our words with wisdom. Then, if we cannot speak well of another we will prefer to be silent.

By persistently affirming the nobleness of not listening to, or speaking a wicked word against another, and holding firmly to the thought that God knows what is in our hearts, the mind will be trained to control this evil.

Past experiences teach us that there is always a contest between the higher and the lower mentality. But we should see to it that the higher impulses can, by the will, change the attitude and direction of the mind. By persisting in so noble an effort the victory will enable us to see in man the son of God.

The most frequent result of evil communications is a disturbance of our interior peace, as we often find the tongue can be the source of more mischief than any other member of the body. And for this reason it can be made the instrument to reveal a depreciation of that manly or womanly regard for the real self and others in whom the Spirit of God is seated.

Our duty therefore is to repel with scorn every word that proceeds out of an evil imagination and to choose the best of everything. For such a method alone can stimulate the peace of the mind. Then again we should fix in the mind the fact that slander is very wicked and harmful, and that it arises from a diseased condition of the mind. When an impure and wicked notion obtrudes itself, allow the idea of danger of separation from the Holy Spirit to be associated with it, and thus arrest its intrusion. If one is talking with you against another, you should refuse to hear it, and if possible change the subject, or better still, when the opportunity presents itself, flee from him. And the reward will be a feeling of a clean, manly purity flowing thru the soul, and a holy glow of light upon your face. Sweeter joy can no man possess than this Divine charm.

THE GREAT CHANGE

BY H. E. BUTLER

WAY back in 1871 when we were first brought to the realization that God was about to do a work in the world, one of the first revelations from the Spirit to us was that the ancient prophecies were not all fulfilled, and that those sainted souls who lived alone, who devoted their whole life to the earnest desire and prayer to know what was best for the people, to know what the Lord had in store for them, were caused to foresee even the things that would take place at the closing period of the cycle then present and now present but passing away. They spake as they were moved by the Holy Spirit, as we read in II. Peter i. 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

As the soul is a part of God, being the substance of the word of God, when it turns to its Source in childlike devotion, it is enabled to look backward and forward—to see and to foresee—and to utter in the most picturesque, if not the most lucid, form the great truths that are to be known when the time arrives.

Much has been written thruout the prophecies concerning this closing period of the world's history, or of this great cycle, when the harvest of the world will be gathered in; when the ripe fruit of human existence will be brought to manifestation. In one of his parables concerning the kingdom of heaven our Lord said that the wheat and the tares should grow together until the time of the harvest, and that in that time he would say to

the reapers, "Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." This was evidently foreseen by the prophet Isaiah, as is shown in the twenty-fourth chapter in the following language:

"Behold, YAHVEH maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priest; as with the servant so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest to him.

The earth shall be utterly emptied, and utterly laid waste, for YAHVEH hath spoken this word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish.

The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.

The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

The waste city is broken down; every house is shut up, that no man may come in.

There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone.

In the city is left desolation, and the gate is smitten with destruction.

For thus shall it be in the midst of the earth among the people, as the shaking of an olive-tree, as the gleanings when the vintage is done.

These shall lift up their voice, they shall shout; for the majesty of YAHVEH they cry aloud from the sea.

Wherefore glorify ye YAHVEH in the east, even the name of YAHVEH, the God of Israel, in the isles of the sea.

From the uttermost part of the earth have we heard songs: glory to the righteous.

But I said, I pine away, I pine away, woe is me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows on high are opened, and the foundations of the earth tremble.

The earth is utterly broken, the earth is rent assunder, the earth is shaken violently.

The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

And it shall come to pass in that day, that YAHVEH will punish the host of the high ones on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed; for YAHVEH of hosts will reign in mount Zion, and in Jerusalem; and before his elders shall be glory."

Note that in the midst of all the confusion, the breaking up of old conditions and even the shaking of the earth itself, that sainted soul, as he looked down thru the long period of years, heard songs of glory to the righteous. In the midst of all the terror, destruction and upheaval he hears the song of joy, for He who made the world and all things in it is most glorious, and they who trust him absolutely can, even in the shaking and destroying of all things earthly, sing songs of glory, glory to the Highest.

Even tho the earth pass away, tho all things be destroyed, yet they who live a right life, a righteous life, will realize deep down in the soul that the glory of God shines in the soul; joy and peace reign within them, because the God of the universe dwells within and is their

God. They know and realize that nothing can disturb them, for He who is the cause of all things dwells in them and is their life, their mind, their power, their all. They will not fear, but they will follow the leadings of that Spirit. No, that does not express it, but, being conscious that God, the everlasting Father, the Mind and Source of all mind, dwells within them, and that that Mind and Will causes them to know the right, they have nothing to do but to do as near right as they know, and as that Spirit of the Highest dwells in them and causes them to know (mark you, not to *believe*, but to *know*) they will move forward regardless of storm and tide; regardless of war, carnage and destruction; regardless of all the vicissitudes of the material world. The deep calmness of the soul will abide with them, and they will move forward toward the center that God has formed, and as they approach that center they will realize that they have come into the establishment of God's kingdom in the world; that they have come to a position where they are saviors of all that are worthy to be saved, and that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

BRIEFS

BY PHEBE HART

WALKING THE LINE.—It is easy to wander aimlessly about a field. It is not easy to walk a line. It is easy to throw a stone. It is not easy always to hit the mark.

Ever and anon the thought enters the mind: "Why do I stand in idle dreaming, continually planning but never doing?" If we would make life a success we must work as well as plan.

Again, as we get into difficulties and become disheartened because our efforts prove futile, we perceive that our failure to accomplish is because we have not planned our work well, our efforts were largely misdirected. If we would make life a success we must plan as well as work.

As we consider the failures of others as well as our own, we perceive that the tendency of some natures is to plan, and plan, and plan, but their plans remain plans. Again there are others who work, and work, and work, yet their labor seems in vain. They fail to accomplish much of anything, except it be to waste good material and, perhaps, to be burdensome to others.

We may plan correctly, and execute faithfully, but if we have not chosen wisely, even tho we accomplish a task of magnitude, yet we are only failures after all. We may do wonderful things, but if those wonderful things serve no useful purpose what has been accomplished?

It is not so much knowledge that we need; it is not so much strength that we lack, as it is the wisdom to choose

well, the knowledge to plan correctly, and the strength to execute faithfully.

A SATISFACTORY LIFE.—To-day has been a day of toil, yet it has past pleasantly enough. Why?—Because I had an object to attain; all day long I sought by ways and means at my command to accomplish my object and now 'tis done, and my day with its work is satisfactory.

The Indian can wrap a blanket about him and lie in the sun all day, then at night go to sleep contented, satisfied. The white man cannot do this, he is built of finer fiber; the universal life playing upon the more refined organism makes him more active. The idle Indian lies still, the idle white man tramps the country over, then back again.

The laborer envies his wealthy employer, he would enjoy his enjoyments; but could he carry his burden? Thruout the years the rich man carries the burden of a vast business enterprise, a burden even he could not carry were it not for the years of training in the effort to carry it from its small beginning. Seldom indeed does the rich man lay down the burden of a busy life to "retire," unless it be because of advancing age or infirmities, for he learns the lesson that all may learn who will look with seeing eyes, namely, a life with an object to attain befitting one's nature and capabilities is the most satisfactory one.

THE WORKS OF MAN'S HANDS.—As we look abroad over the world we find here and there ruined cities; some half buried and some wholly buried. Once these cities were teeming with their vast populations, and roaring with the commingled noises of traffic and industries, but now their walls, their buildings, palaces and hovels alike, are gone,

only the fragments remain. Toiling like armies of ants, men thruout the centuries have builded, and where is it all? Of the labors of past millenniums we find the Pyramids, the Sphinx, and, may we say, the Great Wall of China, while here and there stands a broken column. All these tell not only of past greatness, but also of the temporary nature of all the work of man's hands.

To what end is all this ceaseless toil? To what end the sighs, the groans, the sweat?—The development of the faculties and powers of the man. It is the efforts put forth thruout the past ages that have compelled man to think and to act that have made him the thinking, reasoning being that he is to-day, for all development is by effort.

Can man continue to rise higher and yet higher indefinitely along these lines of development? Apparently he reached the limit of his physical development long ages ago. Can he rise to a pinnacle of mental development beyond which he cannot rise, but must subside into the barbarism from which he came? Or can he rise to the highest point of development on one plane and, so to speak, step off upon the lowest point of a higher plane, to ascend to a higher and grander existence than he has ever known or even thought of?

THE BOOK OF LIFE

BY HENRY PROCTOR, M. R. A. S., F. R. S. L., F. L. L. C.

THE most fitting title for the Bible is "The Book of Life." It begins and ends with life. Its first chapter is of life given; its last, of life restored.

It begins and ends with Paradise. The Central Figure in the First Paradise is the Tree of Life, and the Great River that waters the Garden.

In the final Paradise this is again seen as "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . and on either side of the River, was there the tree of life, producing twelve manners of fruit—month by month, severally, yielding its fruit; and the leaves of the tree were for the healing of the nations."

The Bible begins with the *Torah* or Books of the Law. The great promise of the Law was Life—"This do and thou shalt live." "For behold I set before you, this day, life and death. Therefore choose life."

The *Torah* is followed by the books of the *Neviim* or prophets. Their message is summed up in one word, viz., *Life*: "Hear and your soul shall live."

So also with the *Hagiographe* or Holy Writings, such as the Psalms, Proverbs, *et cetera*—their one theme is *Life*.

The Gospel is summed up in this—that it brings life and immortality to light, and our Blessed Master sums up his Mission in these words: "I came that they might have life." "For the bread of God is he which cometh down from heaven, and giveth life unto the world . . . I am the living bread which came down from

heaven: if any man eat of this bread, he shall live forever."

This does not mean, of course, that we should continue to live on forever in a corruptible body of flesh and blood, but in spiritual and incorruptible bodies; into which our present fleshly tabernacles may be transmuted. For by living a pure and holy life, the spiritual body is formed within the natural, and when glorified becomes the Celestial Body or "House not made with hands; eternal in the heavens."

If we open ourselves to the inflowing of the Spirit of Life, that Ocean in which we live and move and have our being, we can breathe in fresh life with every breath, and have in us a fountain of life, which shall sweep disease away, and cause pain and sickness to be things of a dead, forgotten past.

"ANCIENT DAYS"

BY H. BLOODWORTH

FAR back in the mist of ages,
Back beyond all human ken,
Long before the lore of sages,
YAHVEH Elohim was then.

Long before man was evolved,
Or the whirling planets made,
Jah was then the Great Unsolved,
Unto whom the Seraphs prayed.

E'en before the angels offered
Unto Jah their psalms of praise,
Fiery halos round him hovered,
And his name was "Ancient Days."

CONSCIOUSNESS

BY H. E. BUTLER

HAVE you ever inquired thoughtfully and reflectively what consciousness is? If you have, did you not find that it is a mental state for the time being? And have you not found that when one mental state had past you were in another realm of consciousness? that the former consciousness had changed, except so far as your memories allied you to it?

Did you ever listen to the intonation of people of other languages and turn reflectively within and inquire what effect, what changes it produced upon your own consciousness? For surely the intonation, the voice, produces a certain vibration. All life and mind is by vibration, therefore every separate intonation is not only a separate vibration, but it has an entirely separate effect upon the consciousness.

Perhaps you have had occasion to note the effect of hearing two Chinese talking in their own language, with its repetition of sound. Or perhaps you have heard a note of music played over and over until you felt that every nerve in your being was strained to the snapping point. If you have, you can form some idea of what it means for a language to be keyed to a certain tone and to ring all its changes upon that tone. And what was the mental state that produced that tone?—Our language is too weak to enable us to tell you. Your experience may make you know it.

As you study the intonation of the various nations, you see that they are all keyed to a certain note, that each

one is keyed to a different note, and that all the changes are like the changes of a song. If you know by study, by interior reflection what the different intonations mean—not mean in some mathematical or theoretical sense, but what they mean to the consciousness, to the senses of the soul—then by divine wisdom and clear perception you may be brought to a realization of the consciousness of the various nations. And when you have realized and obtained a knowledge of these things, you have only begun the search.

To-day, as you read these thoughts, your mind perhaps is clear; you feel the force of the language; your mind is engaged in thinking about the thought; perhaps you may be led out into a great and broad realm of mind in which you can stay for but a short time because of your inexperience. To-morrow you attempt to take up the same line of thought; you attempt to visit and to explore the same region, but, alas! it has gone; it does not exist any more; you explore and explore, but the field is all new. All that you have seen, all that you have known is past and gone, never to return.

You think, you pray, you reach out toward God desiring to know his will that you may do it; the whole being is awake, alive and open to the higher spiritual, but the time comes that you must sleep, the body demands it. When you awake, perhaps you remember the earnest yearning, the desire of the day before. You try to realize it again; you try to go back to that condition. Sometimes you can to a very great extent; at other times it seems to have been swept away absolutely so that no remnant of it remains, only a vague recollection of what has been.

When we realize these things and think about them we are not surprised at the word of God by the Psalmist: "What is man, that thou art mindful of him? And the

son of man, that thou visitest him?" What is he? Who is he?—The consciousness of to-day and the memories that he carries over from yesterday—memories of experiences that have become knowledge, knowledge of applied law, for there is not a sensation, not a thought, not an idea but that is the product of law. Even YAHVEH, the God of the universe produces no effects other than by law. There is no consciousness or effect in the world or in the universe that is not the result of law.

Mother, do you love your babe?—Yes, you loved it when you went to sleep and you loved it when you awoke in the morning. Why?—Is it not the result of law? Lover, do you love that beautiful maiden?—Ah, yes! But when you awoke this morning did you love her just the same as you did when you went to sleep? Without properly discriminating you will answer, "O yes!" But with keen discrimination and careful observation you will say that you do not. You will realize that changes have taken place; things have arisen that you knew not before; yes, the change is great, yet you love her.

After careful observation and discrimination we may arrive at the conclusion that God is, and that we are only mirrors reflecting his mind. The thought that we are but mirrors reflecting the mind of God seems to annihilate the individuality and the perpetuity of individual consciousness, but the real fact is that we are the sons of God. Can you understand what this means? Have you a son or a daughter? If you have, then no doubt you have realized that they emanated from you; that they are a part of your life. Study their mind. Do they feel as you feel? Do they think as you think? Are they conscious in the realm that you are conscious in?

Here you see a picture of the conditions that exist in yourself and can understand the meaning of the words of the apostle: "Beloved, now are we children of God,

and it is not yet made manifest what we shall be."

This consciousness that we are talking about is derived from the qualities inherited from our Creator, our God. We have also inherited from that Source an independent will, by which we may choose to do or not to do; by which we may direct this that we call consciousness into heavenly delights and the glories of the Infinite presence, or we may direct it down into the darkest depths of misery and despair. In directing this consciousness we may build a body of strength, vigor, joy and delight, or we may build a body of weakness, sickness, misery and oppression. We may build it?—Yes, you may build it. You may produce these conditions. You? Who? What?—Your consciousness. You, the conscious individuality may do these things by simply directing your consciousness: refusing to be conscious in certain directions and determining to be conscious in certain other directions.

Here we are brought to realize the real thought embodied in the great name of YAHVEH, "I WILL BE WHAT I WILL TO BE." Can you say, "I will be what I will to be"? Try to realize what this means. Perhaps you are a business man and are worried about indebtedness or mortgages, or whatever it may be. Perhaps you are anxious about a friend or relative and your whole thought is absorbed in the circle of your friend's life. Can you be that which you will to be? Your consciousness is in that little circle, or in that broader circle of a business life, and that is what you are. Can you be anything but what you are?—Certainly you can, and when you have carefully considered this line of thought that we have been trying to present to your consciousness—the study of consciousness, the study of your being, the study of the consciousness of all other lives—and you realize that there are certain dominant factors that are able to cause you to be or not to be, you will be made to know that

there is a power in you inherited from your divine parentage that enables you to stop following the senses and to enter the realm of mind, to go thru the door of mind into the realm of consciousness and to begin to exercise your selfhood in that realm of consciousness. Thereby you will be able to find out what you are, and you will also learn that you are that which you willed to be, and that you can be that which you will to be.

But lo and behold! here we meet a great and mighty mountain. We say, "I can do whatever I will to do." But how can we get the will to do anything that we have not the will to do? We cannot so much as move a muscle without the consent of the will. The will is absolute monarch and master of the individuality. But where is that great central impulse, that motive power, the will? Can you put your hand upon it? Can you cause it to come at your command? Ah! who commands that which lies behind all that you are? that which lies behind your consciousness, behind your sensations, behind all desire to act? Who commands it? Here we reach a realm of mighty thought.

Are you ready to go a step further with us? If you are we will tell you that there is a way by which the mind may call into action and even give direction to that which causes all things to be and to manifest. Can you believe it? It is hard to believe, is it not? We will go a step further. Divine love is very plastic, gentle, obedient, non-resisting. Then you, the present consciousness can direct that love to any sphere you please, providing you do not violate love's nature. Then direct your love into the life of the Father, the cause of your being. That love will go where you send it, providing you do not attempt to send it into adverse conditions. It will always willingly go towards its source, and its source is God, the creator and cause of all things.

We are studying mind, and as mind originated in God, therefore love naturally, not only willingly, but naturally, flows toward God. It is because of this that it was said by the ancients, "God is love." Yes, God is love. Do you love God, the cause and source of all that is? No, perhaps you do not. You want to; you have an ideal of it. Then consecrate your life to that ideal. Put your whole being into it and earnestly pray that you may KNOW, not believe, but that you may absolutely know God. The so-called Christians hold up their hands in horror and say that you cannot know God. No, they cannot, but God's children can. They who with the simplicity of a little child and with an open heart of love approach the Father can know him.

By thus approaching God and knowing him you come to a realization and consciousness of the source of all being, the creator of all that is; the originator of all life and consciousness. And having come in direct touch with that fountain and source of all that is, you are enabled to enter into that Everlasting Covenant, consecrating your life, hope, consciousness and all that you are and hope to be to God. Because you then know him. You cannot as an intelligent being consecrate your life to a myth, to something you know nothing about. Folly alone could do such a thing, but you, the sons of God, whose minds are clear, practical and intelligent, need to know what you are doing.

In the realization of the thought that we are trying to present to you, you are brought face to face with the Cause, and now you may know the Father. God, the Spirit; God, the cause of all things; God, the source of all law, may be known to you, and when you know him you cannot do otherwise than love him. You cannot do otherwise, we repeat, than love him, and love him

with a love that earth has never known and cannot know until it touches the Spirit.

When you have been brought to where you really love God, then you consecrate everything that you are to him. You walk in the light of his mind. You desire nothing but to be a co-worker with him. Why?—Because you now realize that your consciousness and his consciousness are one; that your power is his power and that his power is yours. Does not this constitute you one with the Father?—Certainly it does.

Enter into the experience, into the realization of this unity and then you may know what it means to be that which you will to be. You may know also what it means to be conscious in a certain realm and how to get from one realm to another; how to know and to judge of another's consciousness, of the consciousness perhaps of another nation; how to judge of the consciousness of the dumb brute under your command. When you begin to realize these things you have entered a new world, and you have a long way to go before you rise above it and are able to enter a realm of consciousness that lies beyond, still beyond. O that eternal and glorious world BEYOND! For now we have entered a realm of consciousness, a realm of knowing, that is not limited. We are going on, on, forever on, "Thru mist and night, in endless flight, toward the unknown."

We have no desire for rest. We have no desire to wait. The whole universe is mind, is knowing, and if we reach the plane where we know all there is in this great universe, we have not reached the ultimate, the end; there are other universes. Yes, the material universe may sink into insignificance and pass away from the consciousness, while the real intelligent soul and mind enter into interior, finer universes—holier spheres. Thus we travel on unlimitedly toward the Infinite.

In closing let us bring to your mind a thought. The name of God as left to Moses was YAHVEH, meaning, "I will be what I will to be." In the Everlasting Covenant we take the name; we make the decision, we declare by this power of the infinite Mind that we will be that which we will to be, let it cost what it may, even tho it take from us the physical body. We will be what we will to be regardless of every consequence; we have said it; it is finished; it is an eternal edict; none can change it. "I WILL BE WHAT I WILL TO BE." Let it be so.

Peace be with you.

THE VOICE OF TRUTH

BY L. D. N.

I AM come that they might have life, and that they might have it more abundantly.—John x. 10.

THE truth reveals the life which was always here but which we did not recognize. Our recognition opens up our mind to receive of its blessing. Recognition grows into faith, and faith builds up the mental forces that polarize life.

As we walk thru the park or in the woods we should know that the contact of our feet with the ground is giving us of the magnetic vitality of Mother Nature. The air is filled with invigorating vitality, the sun is pouring its mighty life into our being, and the beauty and grace of God manifest in it all are giving us a magnetic, mental and soul treatment that ought to tune our mind to infinite life and health. We are harmonized and healed because it is the presence of God that we recognize.

Let us contemplate the beauty and power of the God-presence that is all and in all, and we will be harmonized by its mighty harmonies, and feel the thrill of the divine

consciousness pervading our being. We will grow like that which we study.

To concentrate the mind upon one of these forms of nature's beauty and grace brings our nature into unity with the spirit of universal nature, which is the Presence of God. Each one of nature's forms is a key to the kingdom of life, of beauty and of endless wisdom. All forms are but the physical manifestation of spiritual entities, and these spiritual entities or minds are drawing their intelligence and power from the infinite source. They are the One infinite intelligence made manifest, so we can say that nature as a whole is a form of God.

If we will examine any of the forms of life we will come in touch with a wisdom and skill so profound that our deepest thinking cannot compass its depths. And we as organized beings stand at the head of all nature's manifestations. We already have the dominion over the negative mind of nature. The fact that our spiritual nature has organized this form and has the power to hold it in life and to give activity to all its functions, proves that we are endowed with dominion.

Now we are coming to the consciousness that our thought has built the character that is the invisible pattern upon which our flesh is woven, and that our thought, rightly cultivated, can increase our organizing power. Our thought can make for us a body of health or a body of pain.

Let us study the mighty life within and all about us, that our thoughts may be filled with the breath of the divine Spirit, and our bodies renewed and reformed into living images of health and perfection. The Holy Spirit of God never ceases its healing ministrations. If we do not know of its goodness and mercy, we cannot have faith in its operation, and without knowledge of the transforming power we cannot be receptive to its influx,

because thru our knowledge it flows into our body. The more knowledge we have of spiritual realities, the more vibrant our mind becomes with the living Breath of heaven, and joyous vitality from the streams of eternal Life bubbles up within us and fills us with the consciousness of unity with the Father, and we rejoice perpetually in the knowledge of the Presence and Power of our God.

EXTRACT FROM A LETTER ON THE ESOTERIC LIFE

Dovercourt, June 14, 1912.

Beloved Brother:

Deeper and deeper grows the mystery of this wonderful life. It seems too good to be true—Christ the Power of God and the Wisdom of God an abiding Presence. It is so inspiring. It takes one into the Silence of the Secret Place, from which great blessings follow for body, soul and spirit.

It is marvelous how my physical troubles have gone. It seems as if a legion of evil spirits have been expelled. All the trouble has gone and the Lord is renewing my youth like the eagle's. I have the health of youth with the wisdom of manhood. I am full of power by the Spirit of the Lord. Sometimes it comes upon me like a mighty flood; every cell in my body vibrating to the heavenly music.

J. L. Brewster.

“EVOLUTION AND REGENERATION”

“Henry Proctor has in his just published book, ‘Evolution and Regeneration,’ shown what a really valuable factor in human development is the spiritual force of the universe—which is Love. He quotes what Paracelsus says as to the spiritual influence on the body, realized by all those who have learnt to draw the life currents to their organisms. ‘Regeneration,’ says Paracelsus, ‘is not an entirely spiritual process, but is productive of great changes in the physical body. The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is ultimately connected with the physical form.’ So it is seen that all our modern cults of spiritual healing are but restatements of ancient verities.”—*The Harbinger of Light*.

“‘Evolution and Regeneration,’ by Henry Proctor. Published by Messrs. L. N. Fowler & Co., London, price 2s. 6d. net.

This is a very interesting book, and within its 140 pages it embraces much spiritual knowledge. Dealing as it does in a partial way with the interpretation of Genesis from a historical and literal standpoint, it should be particularly interesting to our readers, since it reveals an aspect of the Genesis story other than that now appearing in the pages of *The Truth-Seeker*. Mr. Proctor shows a thorough knowledge of his subject as treated from that point of view. The latter part of the book is devoted to the question of Regeneration, and we recommend it to all our readers who are sincerely striving to overcome the lusts of the flesh, as taught in Dr. Hiram Butler’s little book, ‘Practical Methods to Insure Success,’ and published by the Esoteric Fraternity, Applegate, California, U. S. A., of which Mr. Proctor is evidently a member and brother Esoterist.”—*The Truth-Seeker*.

EDITORIAL

AS we go on day after day, week after week, month after month, and even year after year, the question should arise: What are we doing? Are we accomplishing anything? Many will no doubt think of the money they have either gained or lost in that time, but the question in our mind is: What knowledge have you gained? Experience is knowledge. That which you read in books and think over is not knowledge to you. You know what the author said, but you do not know whether it is true or false. The important part of it is for you to know whether it is true or false, but the most important knowledge and experience is in your own soul development.

We read in the Bible that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Have you the dominion? Perhaps you are among the egotistic who say: "O yes, we have dominion. By the power of guns and explosives, we can destroy anything." Foolish children to think that this is having the dominion!

The dominion means that mystic power possessed by the Lord Christ when by a word he healed the sick, and when on the sea he said to the troubled water, "Peace, be still, and there was a great calm." This is a little sample of what is meant by having dominion.

We have been thinking and writing for over twenty-five years, and how many of the students of this thought have really attained the ultimates we have been bringing to their attention?—God alone knows; we do not. But

we do know this, that we have heard from but few. The question should arise in every mind: What shall I do to attain the ultimate designed in the mind of the Creator? We should be desirous above all other things to know the mind of God, the will of God, concerning us, that we may do it. We pity the poor children that read and say, "O that is fine!" and never do anything. They are heaping upon themselves great condemnation, for, "With what measure you mete it shall be measured to you again." That which you sow you shall reap. Are you sowing vanity? which means simply that you read the truth and say, "O that is fine!" and then do nothing. That is sowing vanity, which will become a destroying fire.

The Lord said distinctly, "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." If we had not given you thru this magazine truths that have not been given to the world before, your sin would be much less, but now as we have set before you truths and methods by which you may become immortal, by which you may become a co-worker for the establishing of God's kingdom on earth, you are seriously condemned, for you have had the truth and have not lived it. We pray God for his mercy, which is abundant, and also for his justice, which renders recompense.

WE have been advertising and selling a book entitled "A Dweller on Two Planets." We have done so because the book seems to contain a spirit of truth, but the truth belongs in part to an entirely different plane of life from the one in which we are interested. We thought, however, that it would be a suggestion for those that have the spirit of truth to think about and utilize. We have not

sent out the book with the feeling that it is a book of instruction in knowledge that would lead men into this higher, holier life that we are interested in, but it contains many suggestions worth thinking about.

We say this because several persons have written to us regarding a notice from K. Kirkpatrick relative to a course of instructions he is giving. K. Kirkpatrick is the party from whom we have been ordering "A Dweller on Two Planets," but we know nothing at all about the course of instructions he is advertising. We have been informed that the book was written by a young man who claimed to be only the amanuensis, and that since writing the book he has past into the spirit life. Whether K. Kirkpatrick has received anything from the source whence the book came, we do not know.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits Washington D. C. December 1912				
Body	Enters	On		
		day	h.	m.
☾	♈	2	6	17 p. m.
"	♏	4	11	13 p. m.
"	♏	7	5	40 a. m.
"	♏	9	2	2 p. m.
"	♏	12	0	43 a. m.
"	♏	14	1	17 p. m.
"	♏	17	1	50 a. m.
"	♏	19	11	46 a. m.
"	♏	21	5	41 p. m.
"	♏	23	8	2 p. m.
"	♏	25	8	35 p. m.
"	♏	27	9	19 p. m.
"	♏	29	11	47 p. m.
☉	♏	21	11	37 p. m.
♂	♏	9	4	0 p. m.
♀	♏	12	11	57 p. m.
"	♏	31	7	37 p. m.
♀	♏	1	1	52 a. m.
"	♏	6	2	28 a. m.
"	♏	10	8	52 p. m.
"	♏	15	7	31 p. m.
"	♏	21	8	57 a. m.
"	♏	28	5	4 a. m.
On Dec. 1st ♄, ♀, and ♄ are situated as follows:				
♄	♏	25°	11'	7"
♀	♏	0	54	50
♄	♏	2	54	55

BIBLE REVIEW

VOL. XI.

DECEMBER 1912

No. 3

THE LAW OF HEALTH

BY HENRY PROCTOR, M. R. A. S., F. R. S. L., F. L. L. C.

"ALL that a man hath will he give for his life" is obviously true, because life is essential to the enjoyment of anything on earth, for this reason health is of far more importance than wealth. And men are learning now the great lesson that, speaking for the majority of mankind, health is a matter which lies within our control—within the power of the individual. And the way to perfect health is neither difficult nor complex, but rather a return to the simple life; a getting back to nature. For the chief reason of all suffering in civilized countries is that we live under unnatural and forced conditions, such as sitting all day, often in a close unhealthy atmosphere, with brain and nerve-power tried to the utmost. As an offset against this, the human machine is kept running from day to day by unnatural stimulants in food and drink. Under these adverse conditions the majority of civilized mankind have become more or less deformed. The chests both of men and women have become flat and narrow, which renders perfect breathing an absolute impossibility. Thus, the first great law of nature is broken. We have forgotten how to breathe.

The second great transgression is in the matter of diet.

Our natural food is fruit and nuts; that which can be eaten without cooking or seasoning. Starchy foods are favorable to disease, and meat is shown to be a cause of cancer, appendicitis and many other diseases.

Water drinking, at least four or five pints a day, is essential to good health.

Fasting will sometimes eliminate disease from the body, and as we are all in the habit of eating too much, the simple remedy of reducing our diet to a minimum has been found efficacious, not only in healing disease but in prolonging life to a very great extent.

The third transgression is the wasting of our own vitality—the water of life in the body, thru ignorance of its value and of the method of utilizing it, for the increase of health and strength, and for mental and spiritual power. This is one of the greatest lessons that man can learn. It is indeed the “Secret of Life,” and by its means each of us can attain to mastery of the body, and to powers of which we have not now the faintest conception. The first step toward this, is to bring the body into a state of good health thru the methods, already described in these columns, of correct breathing, pure diet, and by keeping the body in a state of physical and moral purity. All this tends to mental, moral and spiritual fitness, and leads finally to the goal of the highest attainment possible to man on earth, for spirit, soul and body.

COURTESY

BY PHEBE HART

THERE is possibly no one thing so difficult for the unsympathetic nature to learn than what might be called the social law, the social amenities in their truest and most refined sense. Especially is this true of those that have not been trained to these things from childhood, and emphatically is this true of those unfortunate enough to have been raised in a loveless home. Yet it requires but a moment's thought to perceive the necessity of the careful and conscientious observance of true courtesy if one would obtain the true happiness in any phase of social life. Sometimes persons prefer to live alone, this may be caused by certain peculiarities in their natures, but others find it easy to live alone because then they are wholly free to do just as they please without the slightest regard to the rights of others. If however, two would live together there arises the necessity of each one modifying one's actions, of restraining one's freedom in those indulgences that would offend the other. Where two live together whose actions and manners when naturally express do not in any way or degree offend, they usually prefer to live together, for the simple reason that man is a social creature, or as some express it, is a gregarious animal.

It is rare indeed that two find each other wholly harmonious, then if they who are not so would abide together in harmony there must necessarily be an effort on the part of each one; on the part of the one not to give offence, and on the part of the other not to take offence.

This effort to restrain both unfavorable action and reaction is necessarily mutual, and if conditions call together many in one place, as in a family, or a community, the conditions of restraint are increased manifold and it becomes a serious matter for those unfortunate ones that lack the natural sympathy which quickly perceives the points of offence. Not only are the unsympathetic unfortunate but oftentimes those socially related are the real, the greatest sufferers.

A careful consideration of the teachings of the Bible, and especially of the Christ, will show that the vital fundamental aimed at, is to teach men so to live and act in all things that they will not offend in anything. It is very evident that the Divine intent concerning man is that he shall be carefully regardful of the rights of others, that he will not only refuse to offend but will suffer any extreme of self-sacrifice, of self-restraint, or of exertion, or of loss, rather than be an object or cause of offence.

The idea that the teachings of the Bible are that we should do certain things that God our Father may be pleased with us, seems to be very generally accepted. This is true and it is not true. It is true in the sense that the child whose actions are so carefully directed in all things that neither brother nor sister can at any time reasonably take offence, is a joy and a satisfaction to both father and mother.

We have reason to believe that nothing a man can do can affect God in any way, yet it may and does affect the man's relation to God, and his relation to his surroundings. But by carefully considering all Biblical teaching, we perceive that God as our Father desires those actions of man that manifest a deep regardfulness of the rights of his fellow. Because apparently it is God's purpose that the whole earth shall be filled with the joy, the

delight, of loving and being loved; which can come only thru perfect right doing, righteousness. But it is that love which regards as most sacred the right to life, liberty and the pursuit of happiness in the fullest sense of these terms. Because of this it was written "love is the fulfilling of the law," for "love worketh no ill to his neighbor."

A famous South African woman once wrote, "I dreamed there was a land where men and women walked together hand in hand, and looked into each other's eyes and were not afraid." How many are there in one community that can look into the eyes of others and feel no fear no shrinking, no desire to turn away? It is the Divine intent, and it is the direction of all Biblical teaching, that man should be able at all times to look into the eyes of every other man and recognize in him a friend and a brother in the truest and highest sense.

There is nothing that hinders one from grasping a thought express, so much as to have a preconceived idea of the thought. This is emphatically true in reading the Bible. If one can lay aside all the namby-pamby pious vagaries that have taken form in the mind, and take up the Bible and read the plain teachings of the proper manner and method of life as given therein, it will be easily seen that all those teachings are to the effect that every man should be to his fellows more brotherly than a brother, more friendly than a friend, the bravest of champions of the weak, true as steel in his integrity, and pure as gold in thought, desire and act. In fact that each one should be a manly man, or a womanly woman, in the highest, truest and noblest sense.

THE REAL WOMAN'S MOVEMENT

BY MARY (London)

THE present age is one of universal disquiet, and from far and near thruout the whole of the civilized world come signs of imminent changes which threaten to bring about the upheaval of many cherished conventions both in the social and in the spiritual life of to-day. Many, especially those in whom conventionality dies hard, shake their heads and prophesy disastrous results should these threatened changes come about. How great the pity that we do not welcome change, and translating in the light of our knowledge of the natural world these ominous signs, that we do not ally ourselves with the living and eternal forces behind them, and so lend our aid to the onward and upward march of all that is real, all that is lasting in the universe. One of the greatest of these portents is the Woman's Movement—the awakening of womanhood. Much talk and ridicule surrounds those who, having let zeal outrun discretion, give to those that blind themselves to causes, a pretext for arousing all manner of antipathy to the question; but this little local irritation is in no wise to be confused with the real Woman's Movement of to-day. Here we have but the surface ripples of a great current which is working deep down in the great ocean of life where silent forces work unceasingly to model mankind after the pattern of Heavenly things. Conventionality points the finger of judgment at the decreasing birth-rate, the dying home-life, which, in the past, has always stood as one of the great buttresses of our national prosperity, and attributes these

to the fact that women are running about clamoring for a vote instead of quietly remaining at home busied with the manifold and necessary duties which fall to the lot of the housekeeper. That this is true is not to be denied; nor is it to be denied that in the upper classes the number of women who renounce the pleasures of maternity for those of the motor-car is yearly increasing, while the over-population in the lowest classes still continues. These are not the fundamental causes which lie at the root of the matter—these things have always been and always will be while lust of pleasure is allowed to be the ruling principle in man's life. No, there is another movement slowly but surely making itself felt in our midst to-day; which, tho like the cloud which Elijah's servant judged to be about the size of a man's hand, will surely in the same natural manner continue to increase until it bring about "the sound of an abundance of rain."

There is springing up in our midst to-day a body of women, women of intellect and earnest desire for truth, women of esoteric culture and deep experience, who find it impossible to accept the conditions of love and marriage which hold good in the world to-day—these women, many of them are outside the ranks of the ardent suffragette. Deep-seated at the core of every human being is an intense desire for soul-union, and for generations and generations, men and women have sought to satisfy its cravings by unions which are more or less temporarily ideal according to the spiritual and moral elevation of the persons taking part in them. But these, even the best of them, fail to satisfy, for by their very nature they are death-inherent, as are all unions based upon generation. And now, men and women, women especially, are learning that it is not in unions of this kind that the unsatisfied longing of the soul is to find rest; and with Sir Philip Sidney, many are crying inwardly to-day:

“Leave me, O Love, that reachest but to dust!
And thou, my mind, aspire to higher things.
Grow rich in that which never taketh rust;
Whatever fades but fading pleasure brings.
Then farewell World! Thy uttermost I see.
Eternal Love, maintain thyself in me.”

So strong is this awakening knowledge, so glorious the sense of freedom that it brings, that woman is daring to risk all the calumny which conventionality is ever ready to hurl at spinsterhood, rather than renounce her new ideal, so new that she herself is apt to wonder if perhaps it is not some mistaken flight of imagination, and with difficulty combats the fears which arise within to warn her of an old age without those attendant comforts with which the beloved mother is surrounded.

Directly the lonely step has been taken, with back towards the life of generation, there comes the great realization of union with the Source of all love, with an unseen but ever-present Comrade, and so great is the assurance that this new-found Friend will “never leave nor forsake,” that woman will resist to martyrdom any attempt to force her back into the life of carnal generation. Long is the way and narrow, which leads back to life—a way along which each has to walk alone, a pathway strewn with fears which would drag the weakling back to the old life, but where the light of the Sun shines continually, unless one’s eyes are turned back with longings for the old life. How vain such thoughts must seem to those who have never felt the power of this spiritual communion. No wonder that such statements attract ridicule from those who do not understand. Plod on, woman, for only so far as you step forward will man be able to rise, and in the new regenerate life there shall be neither marrying nor giving in marriage, for in Christ all are one.

REINCARNATION, THE BIBLE OR CHRISTIAN POINT OF VIEW

BY J. F. EWEN (London)

"For I was a witty child and had a good spirit. Yea rather, being good I came into a body *undefiled*."—Wisdom viii, 19, 20 (Apocrapha).

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"—John ix. 2.

AS we pass down the busy thoroughfares, carefully scrutinizing the differing features of the people, who are hurrying past us on their way to business or pleasure; or as we watch our fellow-travellers in car, bus, or train, we find traits of character or traits of features resembling those recorded in the chronicles of the Egyptians, the Hebrews, the Romans and many other of the ancient races. We also notice, if our examination be an extensive one, that even among English-speaking people, types of Chinese, Russian, Negro, Indian and many other nationalities, will be found peeping out in some dominant feature of the face or characteristic of the mind. By a simple effort of the imagination, by altering the dress and surroundings, it is an easy matter to transform the individual into an Egyptian Priest, a Persian Prince, a Moses or a Julius Cæsar. Yet these very same people may be well-known citizens of English-speaking countries, taking part in the prosaic business life of this twentieth century.

It is also a well-known fact that the features of the dignified, self-reliant, warlike Indian chief is to-day mirrored in the features of some of the heads of not a few American business concerns, noted for their aggressive commercial spirit.

By those who make it their life-study, we are told that at the time of the physical birth of Jesus, 1900 years ago, the world was filled with Brotherhoods and Societies seeking development by occult means, precisely the same thing prevails at the present time. History indeed repeats itself, or rather *seems* to, tho working on a higher, and a higher scale as evolution progresses.

Is there not some basic reason for this *seeming* repetition, connected with the subject of this article? We know that in Matthew's Gospel, John the Baptist is referred to by Jesus as Elias, or Elijah, and it is certainly not difficult to trace a likeness in the two characters: the one being fed by the Ravens, or the Arabs, by the brook Cherith, changing his residence from one place to another as he was moved by the Holy Spirit; at one time, sharing the never-diminishing cruse of oil and barrel of meal with the widow woman; at another, being left at the mercy of the food given him by the Arabs; at another, carrying God's message to the King's Palace; at another, urging the Israelites to turn from Baal-worship to the worship of the unseen YAHVEH; the other, the fore-runner of Jesus, baptizing in the River Jordan, living on locusts and wild honey, urging the people to repent of their mental form of idol-worship, preparatory to the fuller revelation of the true God in the teaching of Jesus. And again we see him carrying God's message to the King's Palace.

Elijah we see living in a time of material famine, and enforcing his teaching by miracles on the material plane; and as John the Baptist we see him living in a time of spiritual famine, and enforcing his teaching by spiritual miracles, for true repentance is nothing more or less than a miracle in its true meaning.

The question put to Jesus, quoted at the head of this article, certainly suggests the thought, "how could he have sinned before he was born?" from which arises the

inference that the doctrines of reincarnation were not unfamiliar to the disciples of Jesus. It is hardly likely that the inspired writer of that Gospel of St. John should have thought it necessary to put such an absurd question into Holy writ, for unless we believe that the man had lived in another body, prior to his birth at that time, what reason can we find for the disciples asking if the man had sinned before birth?

Analyzing this incident it may be put this way: This man is born blind; blindness we believe is the result of sin, as every evil must be by its very nature; we believe this blindness is the result of personal sin. Is the sin to be imputed to his parents? or is the sin to be imputed to the baby? which of course could only be the case before his birth, and as we are all unconscious in the time immediately before birth, is the sin to be imputed to the man in a previous life? As Christians, our attention has been so absorbed in the glorious answer that Jesus gave, namely, that we should not concentrate our thoughts upon sin or its results, rather should our whole attention be concentrated on the manifestation of the works of God in our daily life, that we have not noticed the implied teaching in the question itself.

It has no doubt puzzled many young Christians to attempt to reconcile the unfailing justice of God with the facts of every-day life that they see around them. Here, a man by unrighteous methods manages to accumulate a fortune, manages by a certain mental law, to attract around him the seemingly good things of this life, whilst there, a Christian striving day by day to do right fails to secure even the spare time that he so much longs for in which to improve himself and his fellow-workers. The unrighteous man in this instance apparently lives a charmed life free from worry and care; the would-be righteous man has a continual struggle to live up to the

ideal he has imprest on his soul. (In parenthesis let it be stated there is no valid reason why riches and obedience to God, as well as poverty and disobedience; should not run in pairs, especially seeing that Jesus and his disciples, having all their needs supplied, were truly millionaires, and this glorious time is again returning to this world. Its very advent is now being heralded by the present time of distress and confusion. We cannot indeed improve the future without more or less disturbing the present, altho this charge is out of our hands, resting in the hands and times of YAHVEH Elohim.) Returning to our illustration, one man careless of the welfare of his fellow-man, satisfying his sensual appetites, *apparently* happy, the other, following his spiritual aspirations secretly happy, but apparently in continual struggle.

Here, reincarnation steps into the gap and explains fully the justice of God. As in the story of Dives and Lazarus, in the next plane of existence, the tables are turned, the positions reversed.

He whose desires have been centered on selfish gratifications, finds himself in selfish company, and as selfishness is the antithesis of Godliness, he finds himself in the conditions of Hades, his sensual desires increasing a hundredfold, until he too learns that there is no real pleasure in yielding to the demands of the senses.

The other individual, who has followed his spiritual aspirations, serving his fellow-men, concentrating his desires upon that which is good for all, he too reaps his harvest, a harvest of pure love and joy.

When these two individuals return to this plane of existence they will find their thoughts concerning others embodied in the people, in the surroundings, in the social position, increased some tenfold, some thirtyfold, some a hundredfold.

Whether he recognizes it or not, man is indeed his

brother's keeper. Life is the great opportunity of playing the part of our brother's keeper. Those who refuse to be their brother's keepers, may thru a law of mental attraction draw to themselves the riches of this world, but in their next span of life in this world, they will, according to God's unchanging law, that, "whatsoever a man soweth, that shall he also reap," have to pay back the debt they have thus accumulated, *in addition* to fulfilling the opportunities for service to their fellow men in that plane of life.

In the instance given, the reason why this particular Christian has such a struggle is on account of the debts accumulated in his *own* past life, and as he has only in this span of life turned from disobedience to loving obedience to the laws of God, he naturally will find it at first anything but an easy path. Here the grandness of the Christ-message, when compared to the Theosophical teachings of Reincarnation, is seen at its best.

Man, turning from disobedience to obedience, is not left to struggle on alone, but is continually assisted by the miracle of Divine grace, the miracle of Divine communion, the miracle of the Father's compassion and love.

Whilst it is true that the moment we inwardly turn to God in true repentance, our sins are blotted out from God's point of view, yet our debts to our brother with the help of Divine grace still have to be paid back. This is clearly taught in St. Matthew v. 26: "Verily I say unto thee, Thou shalt by *no means* come out thence, till thou hast paid the uttermost farthing."

Before closing, let us take one more look at this sparkling gem of truth that "whatsoever a man soweth, that shall he also reap." Is not every good deed, every good word, nay, every good thought posted to the credit side of our account in the great Book of Life? Is not the opening of the great Book of Life, but the quickening of the

memories of our own past lives, of which nearly all at present are unconscious? Let us rejoice then in the good that we have so far been able to do to our fellow-men, little tho it may seem in our own eyes, now. Let us not measure the good we do by the visible results, but rather by the amount of faith and purpose we put into it; let us not be discouraged by our past lives, remember that by Divine grace we are *all*, each one of us, working out our salvation, "for it is God that worketh in us both to will and to do of *his* good pleasure."

"OUR INCREDULITY THE WORST ENEMY OF PROGRESS"

"We depend too much upon the testimony of our senses in our judgment of everything that is new, tho it is a fact that they deceive us continuously.

"We see the sun, the moon, the stars revolving, as it seems to us, round us. That is all false. We feel that the earth is motionless. That is false too. We see the sun rise above the horizon. It is beneath us. We touch what we think is a solid body. There is no such thing. We hear harmonious sounds. But the air has only brought us silent undulations that are silent themselves. We admire the effects of light, and of the colors that bring vividly before our eyes the splendid scenes of nature, but, in fact there is no light, there are no colors.

"It is the movement of opaque ether which gives us the impression of light and color. We burn our foot in the fire. It is not the foot that pains us, it is in our brain that the feeling of being burned resides. We speak of heat and cold, there is neither heat nor cold in the universe, only motion.

"Thus our senses mislead us as to the reality of objects around us. Sensation and reality are two different things. Furthermore, our five senses are insufficient. They only enable us to feel a very small number of the movements which make up the life of the universe. Between the last acoustic sensation perceived by our ear and due to 36,850 vibrations per second, to the first optical sensation perceived by our eye, and which is due to 400,000,000,000,000 vibrations in the same time, we perceive nothing.

"I do not mean that for this reason we should make no use of our senses. On the contrary, we should make the best use of them, but we should not trust them too implicitly, and when someone whose perception is finer than ours, has discovered a new fact that our undeveloped mind does not understand, we should never hold him up to ridicule, never become obstructionists.

"Think of Roentgen's X-rays, and Marconi's wireless telegraphy, which seemed incredible a few years ago, but which are now facts. Think of this, is my advice, and admit that there are many things beyond the reach of your intelligence, and that the unknown of yesterday may be recognized to-morrow as truth."

—CAMILLE FLAMMARION.

IMMORTALITY

BY H. E. BUTLER

IT is remarkable how incapable the human family is to think logically and to decide reasonably. The New Thought people, Christian Scientists and all classes of thinkers, even the Church, have an ideal of immortality. Deep down in the soul they really believe in immortality, but in some way they separate themselves so thoroly from the immortals, from those that have finished their work in the earth life and past into a world of eternal consciousness, that they seem to have a strange horror of meeting or knowing those that have perfected their lives and past on. It is indeed a strange anomaly, a paradox. It is very much like a man talking in his sleep. He says strange and unaccountable things. So do the Church and these New Thought people of every branch.

The followers of the New Thought think of God only as something that is good. They talk about Spirit but they think only of the spirit that is within themselves. They think of a future existence only in a casual way, and then it is a vague uncertainty, without any definite idea concerning it. And even those who have some definite idea concerning an immortal state, put up in their own imagination a high fence between themselves and those that have reached the immortal state, and create within themselves a prohibition to all connection between themselves and the spirit-world. When one speaks to these people about visitations from the angels of God they at once say, "That is Spiritualism; we do not want anything to do with that," thus proving that they have



built in their own consciousness a high wall between themselves and God and his angels, and made it as impenetrable as possible.

We would ask you to stop to think reasonably for a moment. You believe that you are spirit. You believe that you are immortal; that when you have done with this physical body you will continue to live, to think, to know, to love your loved ones; and all the intelligence that you now possess you expect to have continued. If this be so, then what is to be your occupation on the spirit side of life? On the cause side perhaps would be better. Do you expect to leave this world and every one in it to work out their own salvation as best they can, and go to some imaginary place of happiness to do nothing? The church's idea of playing on harps and singing psalms to all eternity seems to us a prison-like idea. If a man is arrested and put into prison he has nothing to do but to think. If he feels like singing, he can sing; if he feels like praying, he can pray, but he has nothing to do; every day is a sabbath, a day of idleness. Is that your idea of happiness? It is not ours. Will you permit us to tell you something of our idea? No, better, let us tell you something that we *know* about it.

In the first place we know that what the apostle said of the perfected souls after they had past on is true, namely, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" This is true, and every soul that has past on to the perfected state has not left the world to enjoy a selfish heaven of happiness, disregarding the world and all the loved ones. Such an idea is only a form of selfishness, self-love, but all *perfected* souls who have past on to the spirit-life find that they have a work to do on earth; that they have souls of men and women to lead onward and upward, to prepare them for a higher order

of existence by instructing and impressing their minds. But all mature souls thus employed are made to know by a higher intelligence that they have no right to command and to direct as a superior commands and directs an inferior in the earth-life, but the extent of their right to guide and assist those that are left on earth is to come near to them and to reflect their own knowledge upon the consciousness of those on earth.

So that when a revelation, or an illumination, if you please, comes from one of these messengers to one in the body, instead of its coming as a command or a word formation, it is much more; for they that have past into that perfected state know that all is mind, therefore they will only come near to you and unite their consciousness, their knowledge, for the time being with your consciousness, so that you are made to know just as they know whatever thought they wish you to understand, and as they know the truth without belief and without error, they will cause you to know it in the same way.

You remember our Master, Jesus, said, "And ye shall KNOW the truth, and the truth shall make you free," free from the law of sin and death. It is the office and function of the angels, of those who have become messengers of God, to assist you in knowing the truth, or in other words, to cause you to know, but not to force you to know or to do anything.

Therefore, if you wish that heavenly guidance you must obey the injunction of the Master when he said, "Except ye turn [change your course], and become as little children, ye shall in no wise enter into the kingdom of heaven." Until you can let go your selfhood, realize that you do not know, and above all things desire to know the truth that you may apply it in your life and attain results, you cannot obtain the truth. You may

reason, think, worry and fret, but the knowledge of the truth will not come, but when you have let go of self, realizing the truth of the matter that you are only a child before your Creator and as such desire to know, then the angel of the Lord will draw near to you and cause you to know just those things that you need to know and to put into practise.

Will some foolish yet honest, earnest soul say, "Oh, that is spiritualism!" If such a thought rises in your mind stop and reason intelligently regarding your belief in immortality, and think what immortality means and what your occupation may be in the spirit-world. Reason and think over these things and in doing so, we think you will discover that these things that we have been trying to tell you are vital truths.

Let us tell you something further. We have called your attention in this magazine and in our book "The Goal of Life, or Science and Revelation," to what Jesus called a knowledge of God, the Elohim, the Creators of the world. These Creators have gone on in the developing of soul and mind and all the powers of the greatest and grandest of manhood to where they now are, as the Bible says, "a consuming fire." But between God, the Elohim, and man, yourself, there is the ladder that was seen by Jacob. This ladder was set up upon the earth and its top reached the heavens, and God was at the top.

A ladder is composed of many rungs or steps, by which one climbs to heights otherwise unattainable, and this same order exists in the heavens. YAHVEH Elohim is at the top of the ladder and between him and you are many souls in different stages of development, so that those nearest the Father can receive directly from him and give to those next below who are capable of receiving it, and they in turn modify it and give it to those just

below, and so on down, down, until finally you receive great truths that relate you to the uses of this world in a spiritual way. But as you gain thru the regenerate life, thru absolute devotion and perfection of your life, you ascend that ladder, and every step that you take in advance brings you nearer to God, nearer to his likeness who said, "Let us make man in our image, after our likeness."

The work that is now before the angel-world and that we are called to be co-workers in, is to lead men and women up this ladder of attainment until they become so like their Father, God, that they can actually receive directly from that eternal throne, and not only receive communications, but be consciously, from the inner soul consciousness, one with him.

Permit us to deviate a little here to tell you what this means. God is Spirit. God is the fulness that filleth all things. He is the life of all lives, the soul of all souls. His life is one, the same as the life in your body is one. If something impinges upon your toe, the brain immediately knows it, because the life thruout the body is one. And when you obtain that oneness with the Father, then his thoughts, his sensations and all that he is re-echoes as it were, thru your being, and your thoughts and desires find response in his eternal mind. When we reach this point we find that many things that were given to Israel under the law are in perfect accord with the laws of nature, which are the laws of God, the laws of the Creator.

You remember that under the law when the children of Israel gathered to offer sacrifice and to worship before the Lord, they had a feast; the lamb was slain and roasted by fire and the children of Israel were expected to eat the lamb, to drink the wine and to rejoice before God, and it was a crime, a sin, to go before God at the

feast with sadness, sorrow and heaviness. They must be clean, free from all impurity and wrong-doing, and then when they entered into the feast, in a worshipful, prayerful state, realizing that they were clean, they came before God eating bread and the lamb, and drinking the wine and rejoicing before God. Then it was a delight to the Spirit, to the angels of God, to meet with them and cause them to rejoice, not in the flesh, not in the fact of their eating and drinking, but in the fact that they were eating and drinking unto the Lord and thanking and praising him for all his goodness and benefits.

We have found in our little experience here in the Esoteric Fraternity, when we have had a feast on several occasions, such as the dedicating of our new dining room, when we had a few extras—turkey and accessories, including wine—and we came to the table as if coming before God, that God's angels never have failed to come near us, and even the Lord Jesus has come to us then and rejoiced in God's goodness. Our feast days are hours of oneness with God and his Holy Ones. They are times when the dividing line is removed, and that ladder that Jacob saw is set up among us, and we see the angels of God ascending and descending: then the high and Holy Ones come and manifest themselves to us and we are made glad in their presence. We are made to know and to feel the joy that belongs to that high and holy world, the world of the immortals. Then we realize the unity, the oneness, with the Father. We realize what it means to be made in the likeness and image of God.

We tell you this that you may stop your wandering and centralize yourself upon the one thought, namely, to purify yourself, to make yourself perfect before God; that you may stop tramping the world over in the pursuit of what you call knowledge, which is vague theory, and turn your attention directly to God and to your own

soul, so to live that you may bring about perfect unity with God. When you have brought about that unity, that oneness with the Father, by letting go of the old self and becoming as a little child before him, then he will love you and will manifest himself to you.

You remember that when the Lord was here on earth he took little children in his arms and blest them, and he said to his disciples, unless you become like one of these you cannot see the kingdom of heaven. Have you got so big in your imagination that you cannot become as a little child? If you have, you have got too big for anything but this external world; you are too big to know God and his righteousness. But if you can become as a little child and be taught of God concerning his laws, his methods, his love, his joy, his glorious presence, then you can be made to know him. Then, as we are told in Revelation, you shall see his face and his name (quality, character) and his Father's name (character, quality) will be upon your forehead, upon the seat of intellection. You will know him from a consciousness within yourself, and be one with him. Then you can come to a feast like those we have had here, and see his face and rejoice in his love and his presence and feel that the dividing line has forever been removed between yourself and that eternal heaven for which you have so longed during your lifetime.

May the Spirit of him who created the world be with and guide you.

CHOOSE YE

BY H. C.

THERE is an eternal question that comes sooner or later to every one on this planet.

We are being called upon to decide questions of material as well as of spiritual moment day after day, hour by hour, yea, even minute by minute.

As a rule when the decision has a bearing on material things we, in the main, decide in a way that by subsequent events seems to be right; but how wofully do we fall short when it comes to things of a spiritual nature.

Here, where a most searching and honest judgment, an absolutely unbiased opinion, our pure intuitions should guide us, we seem strangely to go astray.

Most of us have been used to a religion, that is agreeable to our mode of life and harmonizes in some degree with our earliest teachings.

To dare to follow the trail blazed by some enlightened and advanced soul is unthinkable from our narrow horizon. It might cause us to think, to find out that *we* must do something, or else inevitably go backward instead of forward, as we cannot stand still; it may cause us to depart even in thought from the accepted and so-called orthodox teachings.

In this new way there will be no elegant church, no eloquent and immaculately attired preacher to listen to who mildly finds fault with us, takes issue with us on the subject of sin in a very apologetic, "hope-I-don't-offend" style, but who *never* pleads for the regenerate life as opposed to the life of generation, but continually extols,

holds up, the latter as being God-given and entirely right.

No, instead of all these pleasant aids to spiritual life, we learn that the entire work really lies with us, that we must lay the ax pitilessly at the root of all our sensual pleasures *and thoughts*, and strive to be a regenerate man even as our beloved Master. In a word, we must be transformed thru the renewing of our mind. The leading of the regenerate life requires, as far as possible, the giving up of the dearly-loved self with all its faults and vices. It necessitates the tearing down of the old nature and the rebuilding of a new one.

Yes, dear reader, believe me this is the only way. Leading the regenerate life is, of course, a necessary and a most important step, and can not be overlooked. "Practical Methods to Insure Success" points most clearly the way to accomplish this.

You, and you only, can bruise the heel of that old Serpent, Sex, and it is only when you have made some progress in this direction and to a certain extent overcome your lower nature, that you can appreciate the real beauty of a life guided by the Spirit. The first step is a sincere and earnest desire to transform the old way.

The first step I need hardly say is absolutely necessary. Subsequent steps, thru earnest desire and an unconditional surrender of self to God, are gradually shown.

We have the living testimony of many among us even now who have made considerable attainment, that the beauties of a spiritually-guided life so far transcends the old or material life they never give the latter a thought with regards to its real value, but look ever forward watching and working for further unfoldment.

Therefore, dear friends, choose this day. That you may choose aright is the sincere prayer of your humble fellow-worker.

EVOLUTION OF A GOD-MAN.

BY A. MCINNES (London)

It is clear from Genesis ii. 4, that God "made every green field-herb before it originated upon the land, and all the field grasses before they rose" (Literal Translation LXX). To those who accept the Scriptures as authoritative, this verse indicates that God works by definite plan, previously determined and finally realized. Like a good Architect, he constructs the whole edifice to the minutest detail before operations are commenced. This fact is further emphasized when it is remembered that elsewhere Moses is instructed to build the Tabernacle exactly according to the Pattern, or Plans shown him in the heavens, hence, also might be understood the reason why God speaks of things as existing which we know very well do not yet exist on the Physical Plane.

Then as to the method of Creation—was it by direct act, or by evolution? Many good people still advocate spontaneous creation. While all things are possible to God, the Bible seems clearly to indicate that his method was, and still is, thru some form of evolution.

The following example could be much enlarged: Seth is selected, Cain is disapproved; Noah is singled out, all his contemporaries condemned; Abraham called, the whole Accadian race unbidden; Isaac and Jacob inherit the blessing, their brothers being denied it; David appointed, Saul rejected; *et cetera*.

The reason for all this is shown from a perusal of the geneological tables of the descent of Jesus Christ as given in Matthew's and Luke's Gospels. For it seems un-

questionable to me that from the Adamic creation, right down the ages, that divine selection had been striving to bring to birth the ideal God-man. In this man Jesus, the effort was at last crowned with success. Hence we can understand the dramatic incident related of John when, standing up suddenly among all the people and pointing to Jesus of Nazareth, he exclaimed, "Behold the Lamb of God who is raising up the *faults* of the world," and also the voice from heaven which said, "This is my son—the beloved in whom I approve."

Let us be clear. When a gardner is wanting to produce an ideal flower, he proceeds in his purpose by selecting the seed from the flower showing the nearest approach to his requirements. These seeds are planted and in due time flower. From among these the gardener again selects the seeds of the flower which shows the nearest approach to his ideal flower. This process may go on for years—until his efforts may ultimate in success. The previous flowers may have been quite good in their way; but from the gardner's point of view they were below the mark, they had *faults*, hence they were rejected. In the same way, there had been many good men before the incarnation of Jesus Christ; but up to his advent all had come short of the Divine Ideal. Our Lord plainly stated this when he said, "No one has ascended to heaven except the Son of Man who is in heaven." Elsewhere he said that the kingdom of heaven is within us; so that it seems perfectly obvious that he meant that "No one has attained the heavenly state, except himself—the Son of Man who even on earth was in that state.

In other words, Jesus Christ was not one of a number of saviors. He was the first human being of whom it could be said in actual truth that he was God as well as man. He was the first success of the long ages of Divine selection. In him was the triumph over all *faults*. In the

original Greek, as we have shown in a previous article, there is no word for "*to sin*", that which is so translated is really used in relation to soldier's missing the target or mark: hence the true meaning is TO MISS THE MARK; SINNERS should be named FAILURES; and SIN should be FAULTS. This is what is meant when it is said that in Jesus Christ was no *fault*. He did not miss the mark—He was God's Ideal, for the first time realized. This is why the angels, like good servants, rejoiced and sang, "To God in the highest—glory, on earth peace and goodwill to men."

Jesus Christ, then, being the first God-man, he was also the Seed-man. He was a man like any of us. He was tempted on all points the same as ourselves; but without a *fault*. To encourage us he himself said, "Be of good cheer, for I have overcome the world." Now while all men are Men, yet they differ greatly on all points. But to be approved of God we must develop from the Seed, from Jesus Christ, who was approved of God, so that those who had seen him, could actually say in truth that they had seen the Father.

It was because he was the Seed-man that he said: "I am the Vine, you are the branches." We must be of the True Vine, otherwise we shall be among the *failures*—the throw-outs. Paul says, "There is no other name known among men whereby you *must* be saved" from being a throw-out or castaway.

But the question arises, in what way did Jesus Christ differ from all others? My opinion might be stated in this way: Jesus was an old, highly developed Soul (if one might use such an expression). When conditions were ripe, he became incarnate and dwelt among us. For thirty years he grew in favor with God and Man. Then came the immersion in the Jordan, when the Holy Spirit descended and remained on him, in the form of a Dove.

This was his Christing and his insignia—the dove of peace; and if any one who had spiritual sight had seen him thereafter one would have seen the Dove, the Holy Spirit, the Christ. He became a new creation. Altho previously being unable to read, he could now read without learning. Now he taught with authority, not as an ordinary teacher. He altered and enlarged the Mosaic Law. Words received a newer meaning and life a grander vista from his teaching; for in him bodily dwelt the fulness of divinity.

As seed must fall to the ground and die, so his crucifixion and resurrection were foreseen and predicted by the prophets and by himself. As the Christ left him, Jesus cried after him, "My God, my God, why hast thou forsaken me." But from this seed will ultimate the 144, 000, the first-fruits of the new creation, which commenced in Jesus Christ. For this is God's further purpose as stated by Paul, "The whole creation sighs and is in birth-pangs waiting delivery; that is, the manifestation of God's sons."

We too should be born of this Seed so that the Christ be formed in us, that we also may be evolved, transformed into God's ideal as mirrored in the face of Jesus Christ. This may be achieved thru controlling our thoughts, our passions, our worldly desires; by devotion; by stirring up within ourselves the divine flame; so that having attained the ideal, the Christ may dwell in us in all fulness.

"This is life eternal—to know Thee, the only true God and Jesus Christ whom you have sent." Hence, thru death, the *failures* are removed. But when we attain the regeneration and incorporation in the Christ-body, God's ideal, then it will be said of us: "Over them death has no power To them it is given to eat of the Life-tree that grows in God's Paradise."

PLANES OF CONSCIOUSNESS

BY THE REV. GEO. T WEAVER (Honolulu)

CONSCIOUSNESS is the evidence of life, unconsciousness expresses death. One who is objectively unconscious does not know that he is alive on the objective plane. This latter is illustrated by the sleep or swoon state. The hypnotic state especially reveals it, for in this state one may have a limb amputated and not be conscious of the operation. Consciousness, therefore, has its seat not in the gross physical or the protoplasmic substance, else it would be impossible to enter into any of the unconscious states mentioned. Its seat is within the life-principle whose functional substance is the nucleolus of the cells composing the gross body. Consciousness is the expression of the living and life-giving Spirit as individuated in man.

There are as many planes of consciousness as there are steps of soul-unfoldment, for each step is the result of added illumination, and consciousness is the result of increased light obtained. In treating this subject, however, we are accustomed to be more specific. According to the Oriental analysis, the microcosm is said to possess seven planes of being, and in keeping with this we are accustomed also to say that there are seven planes of consciousness. The lowest of these planes is the physical, which is purely exoteric or materialistic. Early infancy, whether of the animal or the human, illustrates this. The newly-born babe is conscious of nothing more than physical existence. It is utterly incapable of self-help, possesses no knowledge as yet, and craves only material

food. This is the stage of greatest limitation of the higher faculties. Higher planes of consciousness have yet to be awakened. Above this is the plane of the life-principle, above this the astral, then the plane of desires, or puberty state, then the lower mentality, the spiritual soul, or pure ego, and finally the plane of pure spirit, or of individuality, which means indivisible, or undifferentiated. This highest plane is usually referred to as the plane of the universal consciousness. This plane is purely esoteric or spiritual. It is the plane of pure Divinity, of pure-heartedness, where spirit discerns spirit, where God is seen no longer thru a medium. Here we know as we are known, and are able to range the whole vast plane of being, thruout the illimitable space and from everlasting to everlasting. This is the plane of the highest possible being, of the self-existent I AM, of Spirit unmixed, and of love unfeigned. God IS. God is Spirit. God is Love. This is the plane of all possibilities.

To the individual who has attained to the plane of the Universal Consciousness all power and all dominion are given both on earth and in heaven. Attaining to this state, man fully recovers the lost image and likeness of God—the archetypal image—not simply as in his creation in the Divine mind, but this with the unfoldment of all added experience. This state attained, man, the product of Divine creation, becomes himself a creator, a Logos of God, or rather the Divine Mind back of the Logos. This is the super-Christ plane, where the Christ and the Father have become one, where all intermediary agencies have been superseded, where the Christ doffs his crown of mediation, that “God may be all in all.” This is the plane of the Absolute, the possibility of which exists in man, as it was manifest in the Nazarene.

The source of consciousness on all planes is the all-pervading life of Deity. “In God we live and move and

have our being." This is Deity in his impersonal state, both transcendent and immanent. In it resides all' possibilities—of being, of potentiality and of character—but in the static state. But consciousness on all planes below the universal implies limitation, and limitation implies form, differentiation, body, and within the illimitable, the limited is inherent eternally. These terms are not opposites but complements. The individual is the complement of the Universal, and its *necessary* complement, for without it the Universal could never express itself.

The static could never be a feeder without a receptive form—life in limitation—to absorb that static and to transmute it into the dynamic, that thereby the limited might grow and expand into the Illimitable. This is the basis of planes of consciousness, from the lowest to the Universal. The all-pervading God-stuff is redolent with life; but to manifest itself it must have a body thru which to express itself. The Universal Life is replete with beauty, but it never would be known if it did not have a form thru which to display this beauty. God as impersonal is all love, but love as an emotion could never be felt only as it is experienced in an organism. This universal life-principle is forever separating off from the whole certain specific areas of space, fixing within each a living center around which play the atomic particles, formulating nebulæ, and nebulæ condensing into cosmic spheres; thus building up a material universe, and with it all its varied denizens on all planes by the orderly process of evolution, in which each stage forms the foundation for the unfoldment of the stage following. Both in the cosmic and the microcosmic all forms are living organisms possessing receptivity and capable of inbreathing the universal life and thus awaking consciousness. Physical consciousness becomes awakened when the life-principle on the physical plane is inbreathed into the

living form; mental consciousness is aroused to activity when the life-principle on the mental plane is breathed into the mental body of the living organism, and so on with all the rest.

Consciousness unfolds from within outwardly; this is true even on the lowest plane, but here the stimuli is extraneous. Baby-consciousness of purely physical existence advances into the lower mental consciousness through the stimuli occasioned by appeals to the various senses. Early mental consciousness unfolds into abstract thought by the kindergarten method. But once the intuitive has been attained, all aftergrowth of consciousness is directly from the living center and from the internal stimuli.

It is here we find the dividing of the ways. Exoteric thought is the childhood state, the kindergarted method, the plane of stimuli from without. It is looking for God somewhere in the abysmal depths of space; it is looking for Christ in the person of the Nazarene, as a unique being; it is looking for the atonement in the results of the literal passion of Jesus; it is looking for the gift of the Spirit as a gift of God out of hand; it is looking for immortality as a gift in a similar way; it thinks of God, devil, heaven and hell each as literal, extraneous, isolated beings or states of being, this is the status of all orthodoxy both of the past and of the present. Orthodoxy is truth crystalized, literalized, materialized; it is lifeless, only on the plane of the material and the lower emotions; it is non-progressive.

Before higher planes of consciousness can be attained, the fallow ground of orthodoxy must be broken up that the dormant seed of esotericism may have a chance to grow and unfold from the living germs within. Esoteric thought is intuitive, growing not only from the center, but obtaining its stimuli also from within. St. Paul thus defines the difference—"When I was a child I under-

stood as a child, but when I became a man I put away childish things; now I see [the Divinity within] dimly as in a mirror, but then, face to face; now I know in part, but then I shall know even as I am also known." To know this, is to have awakened the Divine or Universal consciousness. This it will be perceived is what to-day is called the "New Thought," which is in fact not new thought, but only a new or a higher way of viewing the old thought. It is thinking from the God-center within one's self instead of from one's environments.

The practical question arising from this discussion is, How may one attain to the ideal state, the state of Universal consciousness? First he must be able to see, and to see clearly, that all advancements into higher planes of consciousness is from within, or by the esoteric process, instead of from without, or the literal process. This implies the stage of initiation, and until one has attained to it, or clearly sees it and aspires to it, he is not ripe enough even to essay the transformation.

Again, one must look forward and not backward, must be a progressive and not a conservative, must be dominated by the positive and not the negative force. He that looks for the living among the dead finds only death and stagnation and ceases to evolve. The outcry to-day against the so-called "New Thought" indicates a deplorable state of sterility and fixedness. Again we must aspire to it with all the intensity of the soul, "Blessed are they that hunger and thirst after righteousness for they shall be filled." Ask, seek, knock. Having discovered this pearl of great price, one is to sell all that he has and buy the field where this great treasure is found. Aspiration is uplifting from the Divine center within, the initial point of all evolution. The last point necessary to that of attainment is that of perseverance to the end. Only to the overcomers is the reward.

The world's great mistake to-day consists in blundering at the initial point, that is, in limiting oneself. Most people, and these often professing to be Christians, think of themselves as only finite, and as one always is what in his heart he thinks himself to be, he never can rise above his limitations. He thinks of himself in terms of the body, feeling that the body is himself, and that possibly he has a soul, but is not sure of it. Thus he looks to effects, as causes, to possessions and environments, as agencies of success; instead of looking to the great creative divine center from which only success arises. He looks to voices and authorities from without for advice, instead of listening to the still small voice from within.

Until all limitation has been overcome, universal consciousness can never be attained.

GOLD AND SILVER

BY P. J. WILKINS (London)

OUR Editor stated a short time ago that the message of this Magazine is sent to the "first ripe fruit" and to those only. The idea that this message cannot be received by any other than these undoubtedly accords with the truth. We actually have no desire to speak of "these things," the things of God, to any others, deeming it quite useless. The only doubtful point is: Who are "the first ripe fruit"? They do not even know that themselves, but it is quite certain that those who desire above all else to adhere strictly to the Esoteric teachings, and who delight and are diligent in obtaining an insight into the subjects dealt with in this Magazine, are the people whom God will gather together at the appointed place to do his everlasting will. We write to these and to these only. We feel also that it will simplify the work of all of us if we habitually apply this formula in our daily experience.

We may talk of the things of earth to all others, but it is wise to make a sharp distinction between the two kinds of people, and abide by the requirements of such distinction perfectly. In so doing we draw away from the old order and hasten the arrival and establishment of the new.

The door of the Temple will soon be closed so that the full work may begin.

Ideas are far more stubborn things to deal with than facts. The world has certain ideas of life which are the results of living in generation. While the present order continues these ideas cannot be altered. It is not the will of God that they should. An entirely new factor is required. Our ideas relating entirely to the new order cannot displace those that the world already has. We repeat, an entirely new factor is required. It is nothing less than an embodied seat of Government, a city or social organization of persons whose joint wills and personalities dictate terms and authority to struggling nations and the struggling masses.

These people moreover, must have a sufficiently excellent, costly, harmonious and beautiful locality and establishment, a fit and proper place in which to dwell, corresponding in magnificence with the work which they will perform.

We look for endeavor in this direction. Let us all bring those experiences of material and mechanical interests with us that we have won. Wealth and experience are as necessary to this people as they are to others, perhaps more necessary. While everything comes from within, yet the "beauty of holiness" is not confined to the interior. The Kingdom of God is within the hearts of the "first ripe fruit" but when they come together, the Kingdom of God which they establish within their own ranks and locality, will be the Kingdom of Heaven that is interior to the whole life of this planet. It must be perfect

in itself before God and to the external view of man.

The status of "the first ripe fruit" may not be impuned in any way.

That knowledge of the real truths of the Bible that we now possess is peculiar to the "first ripe fruit" who thus form the Church of God. Until we are united and organized, the remainder of the inhabitants of the world will be quite unable to grasp them correctly. As we have just said, the ideas that the regeneration brings cannot possibly be entertained by those who are still living in generation. Facts alone will obtain the recognition of the world. When the gathering of the "first ripe fruit" is an accomplished fact, the world will be able to seize the opportunity and reorganize its ideas and habits in accordance with the requirements of this new factor. Such is the design of the Father. And then will everlasting benefits accrue to slave-driven humanity.

"A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with pack thread, do. Else if you would be a man, speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, tho it contradict everything you said to-day. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood. Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."—EMERSON.

THE POET'S PLAINT

BY G. G.

I feel—Diviner Muse of ancient hours
That once did silver Time's eternal wing!—
The finished fragrances o'er faded flowers
Of poesy touch Memory's muffled string.
How virginal were those light swinging bowers,
How faultless and how fair their blossoming,
Where, in the ecstasy of earlier powers,
I oft was wont to wander, lingering
To learn the mode of life in nature's womb,
To weave thy heart-hints on my longings' loom
In tints more tender than the rosebuds' bloom—
To dream of love that never *never* holds a tomb.
But now my thought attends thy vacant throne:
No more do I respire where thou dost fill
The deep-blue air with still a deeper tone;
Where Wonder tarries e'en the breezes still
And Reverie fares not beyond the zone
Of Zephyrus in the heavens' Venust thrill.
The hardened ears of humankind have grown
Impervious to the Spirit's perfect will:
Harsh tempests from degeneracy have sprung
To thunder down the themes that bards have sung;
Yet echoes of unsullied Nature's tongue
Remind more wholesome souls that Eros once was young.
How can a bard discourse in rhythmic flow
Of love untainted with unnatural lust
To pampered parasites who only know
A passion born of vanity and dust?
Should he reduce his spirit's finer glow,
By resting it in idiomatic rust—

The independent beauty born in lore
 Divine! The law's disgusting dalliance braves
 The workers' wretched protest; and before
 Lewd Mammon's murderous leer, it runs the slaves
 Of ignorance in the dregs of their own gore;
 Then, on the brink of their degraded graves,
 It sucks the ichor of exhaustion from
 The wounds of woe!! Yet, in contemptuous calm,
 The idle *owners* of the law embalm
 The effigy of Freedom with a pious psalm.

Again, farewell, Immortal Muse! Farewell,
 Until the wings of Time are white in flight
 Beyond grim Greed's remorseless, useless hell;
 Until this cringing crowd of Slavery's night
 Is borne into oblivion to dwell;
 Until the powers of Love's unmeasured right,
 From Earthman's tired embodiment, dispel
 Each swinish cell, each worthless parasite;
 Until Hypocrisy and Sacrifice,
 Thru evil and thru good, have paid the price
 Of earthly weakness and of human vice.—
 Lo, from the lap of Mercy, Justice lifts her head!

O *Future Fulness*, fated to obtain
 When lust and greed and glut and narrow need
 Have been cut off from the inevitable gain
 Of Nature's equity and human meed;
 When knowledge of the *truth of use* shall reign;
 When hearts that beat with love-life shall not bleed;
 Ah, then perhaps the ancient muse will deign
 To guide my hand to more melodious reed!
Fair Future Age of beauty and of song,
 Where Morning greets a happy human throng
 And Evening pipes a poesy along
 Aerial avenues that angels love to tread!

THE PRIMARY CONDITION

BY L. D. N.

It will be seen that before the intuition and higher powers of the soul can be safely and successfully cultivated and exercised in the line of occult matters, or the mating life of the soul and its faculties, from the sphere of the divine, from that interior kingdom of eternal realities in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection of being, the soul must be open to the will of God.

Man opens his soul to these vibrations from the Divine, by desiring above all things to know the will and purpose of God in any specific direction or thing, in other words, the absolute truth concerning it. One is the action of the mind's powers on the plane of the sense consciousness. It depends, therefore, entirely upon the direction of the attention and desires as to which plane will be the center of the mind's activities. These powers having been first awakened, and primarily developed and disciplined on the plane of the senses, the attention and desires are spontaneously active thru habit in that direction. In order, therefore, to have as positive and decided experience on the spiritual plane, and establish the spiritual consciousness and the spontaneous activity of the soul's powers on this plane as a habit, a corresponding interest must be awakened in spiritual things.

The attention and desire must be specifically directed to God and his kingdom, and the divine communion and fellowship to be realized in and thru this relationship.

The full recognition of this high possibility, with the attention and desire fixt confidently upon its immediate realization, opens the soul to the consciousness of the divine touch—its vibrations in the inward life and the true spiritual consciousness is awakened. Hence, by a sufficient, persistent repetition of this experience, both the higher consciousness and the habit of exercising the mental powers on its plane become permanently and firmly established. This once effected, intuition becomes a clear, positive and unmistakable function of the soul, as normal and spontaneous in its action as sense perception, and in no more danger of being confounded with imagination or fancy. Being awakened by the divine vibrations from within and above, or the action of the mind under divine inspiration, intuition becomes the expression of divine wisdom, and practically, the voice of God in the soul. This voice is never wholly silent in any soul that has attained the moral consciousness or sense of personal responsibility. It needs, therefore, only to be recognized as of divine authority, listened to and followed, to lead the soul out of weakness into power, the light, freedom and power of the spiritual life, "the glorious liberty of the children of God." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

THE RECOMPENSE

BY EDWARD HARRHY

"Give not that which is holy unto the dogs . . . lest they . . . turn again and rend you."—Matt. vii. 6.

THESE words form part of what is known as Christ's Sermon on the Mount. This sermon was probably uttered on different occasions and was afterwards collected by the Apostle Matthew into one vast discourse of supreme moment. It includes instructions which cover the whole field of human thought and action. It climbs, as in the Beatitudes, to the heights of the Blest, the delectable mountains, which pilgrims on their journey have viewed from afar, and it descends, as in the words we have chosen, to the depths of despair, writing with a clear hand the sad story of the lost, those who fail to get on the highway of holiness and are devoured by ravenous beasts.

In the verse quoted there are words omitted, but it may at once be seen that they are connected in thought: "Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

"Swine . . . trample, and dogs . . . rend." Here we have two metaphors or pictures in the objective world conveying one and the same idea to the subjective mind. In the one case the pearl of life is cast before the swine, and in the other, the life that is holy is given to the dogs. The underlying idea in both is that we may allow unholy beings to control our lives. If we do we shall find that they will cast us deeper into the mire, trample us down, or as in the other case the dogs will rend. He who dallies in sin for a season is finally hurled to his ruin. This, in

brief, is the content of the verse. It is no less than a declaration of the law of Karma. Seemingly simple yet when clearly understood they lay bare the whole secret of life. Before grasping their meaning we look at life as in a dark mirror; but when by the process of time and circumstance the vastness of this utterance is borne upon us, this same mirror becomes clear. A hand stretches forth out of the infinite and lo we are face to face with it, consciously present with the eternal, the invisible the unchangeable. What was apparently mere sentiment has become clothed with a garment of blood, vivifying the simple words into a revelation of YAHVEH. Few the words yet how profound. When in the world the abyss opens beneath our feet, and as we look down into the darkness we hear cries of men and women in fear and torment, passion and lust, anger and malice, breathing out threatnings and slaughter. It is the rending of the dogs of fate. It is the working of the law.

What must man not give? and to whom is he forbidden to give? It is the life-forces within him which is expressed in knowledge and its accompanying powers. This is what he must retain and use sacredly. When kept and transmuted it becomes a source of strength which will sustain him in his highest flights of fancy and carry him to a successful issue in all his reasonings. There is no power that can withstand the life-force. Doors, hitherto locked and barred, mysteriously open; pleasant gardens, previously safely guarded, lay their treasures invitingly before him; turbulent rivers calm their waters at his approach; dark lakes reveal to him their hidden depths, and silent mountains become filled with a sacred presence. Man then becomes at one with all life, for by conserving his life and walking humbly before his God, the road he follows will lead him into all life, all light, all wisdom and all knowledge, even to the very center of his being.

He who does not retain that which is holy, but strews it upon his pathway in mad passion and lust, he will find that the evil he does, the barbed arrow that he sends into the air, will finally return to him and rest in his own bosom with increased power bestowing the desire to do more and greater evil.

"Give not" says the Christ—Magic words, marvelous in their potency. Man the God, the ruler of destiny, the accomplisher of purpose, regulating the flow of the infinite seas, all comprehended in being able to give or withhold. Man a speck upon the universe, the length of whose days is but a point of time, says "I will," or, "I will not," and the infinite ocean of time, as its waves roll up to his feet, can and must bring only what responds to his actions and is in accordance with his will.

"Unto the dogs." Are not the dogs the hidden forces of evil surrounding man? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Is not this declaration by Paul a sure testimony as to the real enemies of humanity? These enemies exist in reality as invisible beings in the air around us, ever ready to enter in and take possession of our bodies. It is for man to say whether they shall enter, whether he will give his body unto these invisible agencies of evil. Without man's consent these powers of darkness become impotent. By the exercise of his almighty will he can reduce all these elementals to nought.

If man, however, does not use his will but allows his body to be ruled by these elemental forces that surround him, he finds that his ship of state gradually leaves the still waters of the righteousness where the presence of YAHVEH is ever manifest as a life-giving breath passing over the face of the deep.

EDITORIAL

THERE was no mistake in the beginning in naming this movement the "Esoteric Work;" for it has verified the meaning of its name in every particular, because so little noise is made about it, yet it has become an international movement. It is truly an interior work. As the Lord said concerning the leaven hid in three measures of meal, "till all was leavened," so it has been with the Esoteric teachings. It has been a *little* leaven, but it is leavening the whole world.

There is not a civilized nation on the face of the globe where the influence of the esoteric work is not felt, and where it is not giving direction to the minds of the people. But the work is being done from the interior so silently, that the people are not aware of the influence that is acting upon them, and guiding their intelligence. And this work is not done by any psychic influence sent out by the center, or from any center, but it is because these great truths are vital—life-giving. And wherever they are read or taught they may be rejected in the external thought of the people, but as they carry with them spirit and life they enter into the inner consciousness and abide there—live and grow.

We read that by the word of God the world's were made, and so these truths are God-given, they have in them that potentiality of the word of God. Surely YAH-VEH Elohim, the God of the universe, is doing the work and therefore no power on earth or among men can stop or even retard its progress.

WE often have our friends write us that they are very anxious to get into the harness to work in the esoteric work, but few know that the most effectual work possible to be done in relation to the "kingdom of God and its righteousness," can be done thru circulating the esoteric literature. There is "Practical Methods to Insure Success" and this magazine "Bible Review" that will do great service and good to every one into whose hands these books are placed, providing there is any foundation in them for righteousness and attainment.

There is a great mistake made by the most of our people in thinking because this man or that woman seems to be opposed to all religion or self-culture that there is no use in making the effort to get these truths into their hands, but my experience has convinced me, judging from the external, that it is those who are most likely to receive these truths with the greatest persistent zeal and earnestness. You may never hear from the truth you have planted—never see any indication of its effect, still it is like the acorn planted in the ground, it is silently growing and destined to become a mighty oak.

Therefore do not be discouraged in your efforts, but be wise in your methods of presenting these truths. Talk to such people as if they were your friends, and if you can get their attention concerning the commonest things of life and their approval of the methods for a higher attainment, even tho entirely independent of every phase of religious thought, still you have made an opening into which you may drop a seed of this eternal truth in the form of a "Practical Methods" or a "Bible Review."

Be earnest and zealous and the same spirit that began this movement will be in and with you and make you successful.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C. January 1913

Body	Enters	On		
		day	h.	m.
☾	♈	1	4	41 a. m.
"	♏	3	11	53 a. m.
"	♊	5	9	2 p. m.
"	♍	8	7	58 a. m.
"	♋	10	8	30 p. m.
"	♏	13	9	27 a. m.
"	♏	15	8	37 p. m.
"	♏	18	3	57 a. m.
"	♏	20	7	5 a. m.
"	♏	22	7	27 a. m.
"	♏	24	6	39 a. m.
"	♏	26	7	17 a. m.
"	♏	28	10	42 a. m.
"	♏	30	5	22 p. m.

☉	♏	20	10	11 a. m.
☿	♏	29	0	10 p. m.
♀	♏	19	0	51 p. m.
♂	♏	5	4	40 p. m.
"	♏	15	6	57 p. m.
"	♏	26	5	14 p. m.

On Jan. 1st ☿, ♀, and ♄ are situated as follows:

☿	♏	12°	3'	56"
♀	♏	2	3	29
♄	♏	3	21	19

BIBLE REVIEW

VOL. XI.

JANUARY 1913

No. 4

UNSELFISHNESS

BY ARTHUR. S. HOLLIS, A. B., D. O.

THERE are few subjects that are more mystifying and harder to understand than the problem of selfishness and unselfishness. So many of our acts are prompted by a love of self, even tho they may appear to be unselfish, that it is often hard to determine the boundary line between these opposite attributes. There are varying degrees of selfishness, from the downright coarse sensuality and greed to the most subtle acts of generosity and forgiveness. Let us delve down into our souls and deliberately determine our REAL motive in the various activities of life.

We find that the more analytically we dissect our actions, the more certainly we realize that our most unselfish acts and thoughts are often completely selfish—paradoxical as this statement sounds. And the more knowledge we obtain of the laws of mentality, the more keenly and certainly do we understand that a truly unselfish act or word or thought is very rare. Our kindest deeds, our most loving thoughts, our most encouraging words and smiles, are generally prompted subconsciously by the knowledge that we shall finally profit by them. THAT ULTIMATE MOTIVE which is so illusive and yet so com-

prehensive, must be unselfish, before our actions words or thoughts can be unselfish. And if that ultimate motive is unselfish then even our slightest thoughts perforce MUST be, even tho in the judgment of the world they be the opposite. From the world's standpoint that judgment is correct, but the world's motives and general viewpoint are not ours; and we must expect to find differences in the deductions therefrom. Analyze your own actions and thoughts; that sum of money you gave anonymously, that assistance you tendered gratuitously, that kindness you offered unknown—were these unselfish?—Perhaps so, perhaps not. You only can tell. DIG RIGHT DOWN TO BEDROCK and then answer truthfully. There is only one way to be unselfish and that is to live consistently from a certain main and central thought. Christ knew it and said, "I am the way, the truth, and the life." What did he mean? What, too, did he mean when he said, "Whosoever will save his life shall loose it; but whosoever shall loose his life FOR MY SAKE AND THE GOSPEL'S, the same shall save it"?

There are only two ways of life—the way of Mammon, and the way of God. The life that is lived from a covenant dedication to God, and inspired by that underlying motive must be unselfish tho in details it appear perhaps the opposite. We can find selfish deeds and words in the Christ's actions and utterances if we judge them from the world's motives, but not when judged from the mainspring of life's activity. We earnestly believe that a truly unselfish act or word or thought is impossible, unless the individual be builded around the pivot of a covenant dedication to God, and they become possible exactly in the degree that that mainspring rules the person's life.

"God is Love;" then what is "Love"? Many think they understand, but alas! we know they do not, and in their hearts they know it too. To succeed we must be selfless, and that attribute is hard to win,

SELFISHNESS

BY LEO-LIBRA

THIS is the subject that has been so much written about and talked of, yet so little comprehended.

A person may do what to all the world is an unselfish act, and the person himself may think he did the act without any thought of self, yet if he goes deep down into his own inner nature, perhaps the thought of SELF was what really prompted the act. The mother who gives her life for her child is often held up as an example of unselfishness, but does not the mother live in the interests, thoughts, emotions, and desires of her child more than in herself, in other words, is not her life more in her child than in herself? And in giving her life for her child, she is really giving it for self; if she is not, then she could as easily give her life for some other child that she had never seen.

So in all acts of unselfishness, if a person will analyze his thoughts carefully, he will find that he often gets more pleasure from the performance of an unselfish act than to withhold; therefore, perhaps he is doing it to please SELF. Then, too, what is unselfish on one plane may be gross selfishness on another; for example, it is unselfish for the animal mother to endanger her own life and to slay everything that in any way molests her young; but it would be gross selfishness for the civilized mother to slay the offspring of others to protect her own. So it is with those who are leading the regenerate life, the things that they have done and have been unselfish on the plane of generation, become very selfish on the plane of

regeneration. And probably the most unselfish act that the man can perform on the highest plane of generation, when he has evolved to still higher planes, will seem gross and purely selfish.

One who can give great love is often called unselfish, but does he not get great pleasure in giving, for

“It never was loving that emptied the heart,”

and after all he has pleased himself. Oh! the line is so subtle here, how can we see it, but see it we must sometime or other, if we progress, for no soul can enter the kingdom who is filled with self—there must be such a stripping off that there is not a vestige of the old self left—naked came I into the world and naked shall I return hither.

Let us look to the Master of masters to see how he solves the problem, for he has given us directions for every step of the way: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; that you may be children of your Father in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, for if ye love them that love you what reward have ye? do not even the publicans the same?” Only the soul who is very strong in his likes and dislikes knows how far he must evolve, how great the struggles and how bitter the battles before he can say, “I forget,” which means, I forgive. But who has not come out of that great struggle and found a greater peace and sweetness than he has ever experienced before? Many souls living in generation who have never heard of the regenerate life have found *forgiveness* sweeter than *revenge*, and they have practiced it so far that the soul has found more pleasure in forgiving than in holding revenge, for the soul who holds any hate is perfectly miserable.

Then this does not answer the question fully; let us look again for directions from the Master: "For whosoever will save his life shall loose it, and whosoever will loose his life for my sake shall find it." This is explained by T. L. Harris: "And the Lord said: Do I save those only who desire to be saved?—Nay, I cannot save any man until he begins to desire only that his race may be saved and who gives himself a sacrifice for their salvation. I came not to save men in themselves, but from themselves; and they can be saved only by taking my life into themselves that they may give it out to the world."

Did not the Christ save himself in the same way that he directs us to?—By giving himself to the world as their Savior, he reached a higher standard than any other soul before had attained, for he declared that all who came before him were thieves and robbers, and that he was the only door into the fold, and he has repeatedly stated that all that can give *self* up as fully as he did, can do the same things that he did, and greater; for we have Him for our Guide and Counselor. In the only prayer that he taught us to pray, "Let thy kingdom come" is the first petition, showing that our desire to save the world must be put before all other desires.

GLORY TO THE RIGHTEOUS

BY H. E. BUTLER

"FOR thus shall it be in the midst of the earth among the people, as the shaking of an olive tree, as the grape gleanings when the vintage is done. These shall lift up their voice, they shall shout; for the majesty of the Lord they cry aloud from the sea Wherefore glorify ye the Lord in the east, even the name of the Lord, the God of Israel, in the isles of the sea From the uttermost part of the earth have we heard songs, glory to the righteous. But I said, I pine away, I pine away, woe is me! the treacherous dealers have dealt treacherously yea, the treacherous dealers have dealt very treacherously"—Isa. xxiv. 13-16.

IN this strange utterance, the prophet, while under the inspiration of the power of the mind of God, saw, heard and uttered things of which he knew not, things that belonged to the time of the closing period of the earth's present history, a time in which great destruction of life will be upon the earth, a time just before us.

In order to get a correct understanding of this condition, it is necessary to go back to the beginning. In the beginning God put man into Eden, "into the Paradise of God," where he walked and talked with God as his fellow. We have every reason to believe according to the account, let it be allegorical or otherwise, that it speaks of a condition wherein man was happy in the delights of God's presence. But we read when he had sinned against the commandment of God that it was said to him, "In sorrow shalt thou eat bread all the days of thy life," and we all know that the history of the past has been labor in sorrow and final death.

And what will bring about the condition concerning which the prophet exclaimed, "From the uttermost part of the earth have we heard songs, glory to the righteous"?

Songs imply joy, and the word "glory" probably should be defined here: Its primary meaning is to glow, to shine, to glow like the sunlight. In several places in the Scriptures we read that the Father showed unto them his glory, and it appeared to those who saw it as a light above the brightness of the sun. Is the mere presence of light, glory?—Oh! no, no, but there is a cause for that glorious light. We read that God dwelleth in the light whereunto no man can approach. When YAHVEH Elohim, or his messengers, come to man they may come without their glory, without shining transcending the light; or they may open up to the Spirit of the Everlasting God and receive into themselves his Spirit with such fulness, that they are luminous beyond imagination. Again, the cause of that glory is their receiving into them the Spirit of the Everlasting Father; they are then in the unspeakable ecstasy of joy—joy that no mortal can approach.

In the chapter under consideration it says that the prophet hears songs of joy and also that there is glory to the righteous. The righteous were so unspeakably happy, so filled with the Spirit of God, that they were to be filled with the glory of God. Now, if this is true, then there is a reason for their being glorified. We answer: Because they are righteous. The prophet said, "glory to the righteous." Have you known, in all the history of the Christian church, one so glorified, that, like our Master on the mount of transfiguration, even his garments became shining as the light?—No, there has been none; and if possibly there have been some, how have they attained it?—The apostle said the law was a symbol of the good things to come, but under the law, no man could enter even the court of Israel, much less the inner sanctuary, unless he was clean. Of what did that cleanness consist?—That they come not at their wives for at least three days, thus shadowing forth the

great truth that no man can enter into the presence of God unless has lived the regenerate life as taught in the Esoteric writings. We know that whoever conquers self and is able absolutely to control the body, to the extent that there is never the slightest loss of the seed under any circumstances, will create in themselves, if they have any of the devotional spirit, a love to God. And as he reaches out in the spirit of loving devotion, which is intensified by this regenerate life, he draws in and embodies in himself that Holy Spirit, the Spirit of the Everlasting Father, and he feels in his inner self the presence of His glory.

As we have said, we have come to the end of the age, where old things are to pass away and all things are to become new. Among the old things that are to pass away is generation of flesh, and all its consequences, which is labor in sorrow, and death. And as the prophet looked down thru the vistas of time and heard the echo of the voices of the redeemed, the regenerate people, the voices of those that lived the regenerate life and have conquered all the evils in themselves, he heard songs of joy—joy of such an ecstatic nature, “even glory to the righteous,” glory to them because of their righteousness.

This glorification can never come to a person or a people until all that belongs to the old age of generation—the cause of sorrow and death—has been conquered. For when men and women have conquered generation in themselves and entered into the regeneration, then they cannot die any more. Neither can they suffer from labor in sorrow, because they become one with the immortal ones, one with YAHVEH Elohim.

This oneness means oneness with the Father; as our dear Master said, “I and my Father are one.” The poor, ignorant, materialistic ministry, seeing nothing but the physical body, imagine that when Jesus said that he had

reference to his physical body, that physical body was God, was the same as the Everlasting Father. Oh! such gross ignorance among those who claim to be the teachers of the people! They seem not to be able to understand even the plainest language; for instance, in the 17th chapter of John's Gospel we read: Jesus prays that they, the people, the church, may all be one, even as we are, that is, in the same way that "the Father and I are one."

How can these gross materialists think that his prayer meant that their bodies, the whole body of the church, the fleshly construction, should be torn down and destroyed as individuals and builded together into one physical body. This conception would be just as reasonable as the conclusion of the ministry concerning the Christ and his Father. No, there is no such thought concerning the Christ in the great cause-world.

All things were made, caused to be and to appear by the power of mind, the word of God. Thus the oneness of God (Elohim) and the oneness of his people, are not personalities merged into each the other, but are unity of thought, purpose and consequent action.

Imagine for one moment, that you have a circle of twelve or more friends, you all love each other and some one among you proposes to carry out some project, and you all unite as one mind to accomplish that object, then you are all one, even as our Lord and his Father are one.

Now, as we have said, we have come to the end of the age when all the old things are to pass away; behold, they are to become new; and among the first of the old things that are to pass away is sex-generation. And this great body of people, called by the Lord in Revelation, the 144,000 of the first ripe fruit of the earth, are to be virgins, pure ones, who have overcome generation, and in the overcoming of generation, they have overcome death, labor and sorrow. And when this great body of mature

souls are ready to be gathered together, then will the prophetic spirit in us hear, from the uttermost parts of the earth, songs—songs arising from these regenerate souls, “even glory to the righteous.”

But as they cast about and behold the conditions of the world, and their inability to change them and to bring in the Everlasting Kingdom, they exclaim, as we ourselves exclaim, “My leanness, my leanness”! But as the souls are illuminated by the divine light within them, they can not refrain from songs of joy, and from the realization of “glory to the righteous.”

Now observe that the prophet heard songs, glory to the righteous. In this case it was glory to the righteous, not glory to God as the church and the world have *always* repeated, but it was Glory to God as he dwelt in them as his temple. It is “glory to the righteous” the “right liver.” All glory emanates from God, the source of all life, and the words, “Glory to God” amount to nothing. It is a fantasy, for he has all glory. In him is the fulness of all things, and when he created man he said, “Let us make man in our image and LIKE us;” and when man has risen high enough, has become grand and noble enough to overcome creation (generation) labor, sorrow and death, and has awakened to a consciousness of his source, then he reaches out with all the powers of his soul, from the depths of his innermost in love to Elohim, that great body of perfected souls. And as his love carries him up and unites him and makes him one with the Father, then there goes forth the echo thruout the world, “Glory to the righteous”! for the Father’s glory is in them and upon them, because they are like him and one with him.

Divine peace be with you.

THE POOR IN SPIRIT

BY I. L. HARPSTER

'BLESSED are the poor in spirit; for theirs is the kingdom of heaven.'—
Matt. v. 3.

IN speaking of spirit we speak of life—a power to do. This spirit may be called good, and again it may be called evil. So the text of our subject would imply that the nature of spirit is poor. And if the nature of spirit is poor, then why should it be "blest"?

Can this spirit be blest because the individual is poor? Is it necessary for an individual to be poor that the spirit of truth be especially his? We think not; for, if we can rely on the authenticity of the Scriptures, we see that those who were in special favor with God were blest with this world's goods—we speak of Job, of Abraham and of David. So this beatitude has some ulterior meaning, for God is not a respecter of persons; for either the rich or the poor may be recipients of his blessings; therefore we need to look in another direction for the answer to our question.

A careful consideration of our text leads us to conclude that there is negation implied. And as negation is implied, then we need to consider our Scriptural reference from this standpoint. The poor in spirit, then, denotes that the individual must be poor in spirit relative to some particular phase of life, and it is that phase of life we need to consider.

We speak of the mundane spirit. The Christ said to his disciples when the Jews were coming out to take him, to crucify him, that "The prince of this world cometh and

hath nothing in me." When he spoke of the prince of this world he had reference to the spirit that governs humanity from the purely physical, earthly plane. The prince of this world represents all the influences that govern humanity from its purely selfish interests. And further, this spirit was and is the father of life and death. This particular phase of this life, was in direct opposition to the life the Master proclaimed to the world for its emancipation. This spirit, the mundane influence, that which governed humanity up to the time of the Christ, was a quality that the Master did not possess. Consequently it could be said the Master was poor in spirit. Yet, on the other hand, we know that the Master was rich in spirit, for he possessed powers that no man ever possessed, and so we know that he was endowed with spiritual powers.

It was the spirit of the world that the Master did not have. He realized what the spirit of the world was, and because he would not embrace and comply with the earthly desires, he was poor in this world's goods. He was poor in spirit in the sense that he would not come under its influence. He was not interested in commercialism, he did not crave wealth and power such as the world's financiers loved. He did not revel in the lusts of the flesh, and become a part of this world's mentality. All this was nothing to him, for the reason that he knew, and had access to, higher spiritual powers, and he knew these spiritual powers were eminently superior to anything earth and its inhabitants could offer. So, from the Master's point of view, there was nothing that this earth could offer, no tempting bait whereof he could exchange for that higher and nobler life he knew of, and was enjoying. He was poor in such spirit; therefore he endeavored to hold out a higher hope and a greater happiness for his people, by showing them that in getting away

from the earthly spirit, they too might advance to that condition where they might enjoy the grandeurs of the spiritual world.

He did not speak of himself regarding these beatitudes, but he spoke of his brethren, "Blest are the poor in spirit: for theirs is the kingdom of heaven." The man that had little of the world's spirit, one that was poor in the world's spirit, was indeed blest. The man that does not allow wealth and its allurements to influence him; that does not desire and revel in the lusts and appetites of the body; that does not seek to control the minds of men, to use them for selfish aggrandizement; that does not stoop to trickery and chicanery to elevate himself, to the detriment of others; that does not seek to be noticed and flattered by men; that does not care for pomp and show, and all that goes to fill the selfish cup to the full—all these, are poor in spirit according to our text. And those who are void of such desires, must, in order to be normal beings, find enjoyments and happiness in some other sphere. The Christ realizes these allurements are fleeting; that they function in materiality; that these desires lead deeper and deeper into the externalities of things, and that they land the individual on the shores of everlasting nothingness; and leave the human soul in a cold and barren waste.

But the greatest blessing to those who are poor in spirit, is, "theirs is the kingdom of heaven." It must be seen from this, that "theirs is the kingdom of heaven" now; not in the future, but now. These who are poor in this world's spirit have correspondingly enriched themselves in the world of spirit, the real, and permanent life of life. Just as we leave the world of earthly spirit, all that it holds dear, we become projected into the real realm of spirit, and eternal existence; and, from this sphere we pass from grandeur to grandeur, ever climbing

higher and higher into true knowledge and happiness that is unthinkable to the mighty in spirit of those on the earth-plane.

This beatitude is like unto the sixth, namely, "Blessed are the pure in heart: for they shall see God." To be pure in heart one must forego the loves of this life; he must become pure in thought, life and act, and as the poor in spirit lack these desires that govern the worldly man or woman, he lives in a higher realm where the beauties and grandeurs of life are unsurpassed. It is impossible to remain in darkness and in light at the same time. When one is present the other is lacking, and so with the one who is striving for a higher and better existence; he must let go of the spirit of this world before he can possess the spirit of the higher spiritual world.

Therefore, we perceive the wisdom of the Master, the perfect truth of his utterance; that in order to reach the "kingdom of heaven," the greatest attainment in the gift of God to man, man needs to set aside the spirit of this world which lies at the basis of all earthly desires: and, reach out to that higher spiritual state, to that state of perfect bliss and happiness; for, in that state is the origin of all life—the true state of being.

FREED

BY LEO-LIBRA

"NOT in nature but in man is all the beauty and the worth he sees."—EMERSON.

NOTHING could appear beautiful to one if one had no faculties for perceiving the beautiful, if the love of the beautiful was not inherent in the soul. Two people will stand looking at the same landscape, one will be enrapt with its beauties, while the other will see nothing but some trees, mountains, rivers, *et cetera*, therefore the love of the beautiful must be in the soul of the one, and not of the other. The larger-souled and the more highly developed he be the more beauty he sees. This transcendentalism, that the love of the beautiful is given originally in our mental structure, that apart from the mind no beauty in all nature art or sculpture could exist, is difficult to understand. That beauty lies in the mind that perceives the beauty is often experienced by friends who have the same tastes, the same love of the beautiful; when something appeals to their ideal of the beautiful their enjoyment is doubled, for two minds can see more of the beautiful than one mind. This is so common that where two are closely related, one often feels that one cannot enjoy anything without the other.

Great souls see beauty in what appears to some as small and trivial. Poets, painters, and sculptors, have taken the common things of earth and portrayed them in such a manner that immature minds have been enabled to see beauty where to them formerly no beauty existed. If this be true then the opposite paradox must be true: Not in nature but in man is all the *evil* and the *wrong* he sees.

But here many shake their heads and exclaim, "I can see a faint glimmer of truth in Emerson's statement, but in the last paradox none whatever!" Probably the soul must be very mature before it can fully grasp the truth of the statement, that all the evil and wrong one sees in another must be in oneself. There is a time coming when souls will be so highly developed that they will be ashamed to mention the evil they see in others, because they will simply be disclosing to their associates what is in their own hearts. The statement of the Christ, "Judge not that ye be not judged," will then be understood in a way that it is not now. "The most unoffending are the most forgiving," is very applicable here, for the one who offends the least, has the least evil in himself, and can easily forgive, or forget, what he sees dimly in another. The one who sees evil or sin strongly in another, has much to forgive, for he must get rid of sin or wrong in his own mind first, for while he holds to it, or remembers it, he cannot forgive. This is the reason God says, "I will remember their sins no more, I will forgive their transgressions," for to forgive is to forget.

How transcendently beautiful is the mind that never sees evil! The most beautiful thing in all nature. So beautiful a mind had the Christ. "Neither do I condemn thee," has come down thru the ages as one of the most beautiful thoughts conceived by any mind. Master painters have tried to paint it on canvas, master sculptors have tried to carve it in stone, poets have tried to put it in verse, but he who can carve it in his own soul, in his mind of minds, is a Master of masters; not until then, will his soul be free; not until then, will the old *bondage* which our forefathers have been held in for ages and bequeathed to their offspring be lifted; not until then, will the great Emancipator carve in our heart of hearts in letters of blood—"FREED!"

STEPS TOWARD IMMORTAL LIFE

BY ENOCH PENN

IMMORTALITY! Eternal life! The mind quickens with sudden attention as man listens to the words which awaken a sleeping hope deep within his breast. Is immortality a possibility? Can man by any means overcome death?—Jesus declared: “If a man keep my sayings he shall never see death.” Millions of profest Christians, the world over, have read these words over and over again, but nobody believes them. Why?—Because they do not see how these words can be true. The multitudes ignore this saying of Jesus which promises immortality, just as they ignore the rest of his sayings. They believe, in a way, what the churches teach about Jesus, but they do not believe what Jesus taught. The churches have never taught the people to believe the sayings of Jesus. They have not taught that it is necessary to believe the sayings of Jesus. Because of this the way of salvation has been hidden from the people. So fully indeed is this true that the Christian people do not believe that salvation is possible.

The question arises: What do we mean by saying that the people do not believe that salvation is possible?—The salvation which Jesus taught and which he came to bring to man is the salvation of the body from death. We search the Scriptures in vain to find that Jesus came to save men’s souls. He came to show men how they could escape the result of sin. The result of sin is death: “and sin, when it is finished, bringeth forth death;” the death of the body. Therefore we say, The people have not,

and do not believe salvation possible. Neither have any of them been saved. For since Jesus came to save men from death, then those that have died have not been saved.

What are the teachings of Jesus that we may follow and by so doing escape death? The teachings of Jesus were not given plainly to the world, for he spoke only in parables; he spoke plainly to his disciples only, and but few of these plain statements are recorded. This necessitates that the fragmentary records of the teachings of Jesus and of the disciples be pieced together, so to speak, to make the system of thought complete.

"Death came by sin," "In him was no sin." "Follow me," that is, into a sinless life, and you shall not die. "He that keepeth my sayings shall never see death."

The steps by which men are saved from dying are, so to speak, few, but very difficult. "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." The first great step is to become sons of God. "Ye must be born again," that is, from above, or, of God. The son of God is not a person, but THE Son of God is the body of those that will attain to divine sonship. We search the first three Gospels (in the original Greek) in vain for an instance where Jesus was called, or called himself THE son of God. Always he claimed to be and was called A son of God, save only when evil spirits called him THE son of God, and these he rebuked for so doing.

The method whereby we become sons of God, or become born of God, is by conserving in our bodies the substance of reproduction; "He that is born of God sinneth not, for his seed remaineth in him and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." That is, a man may know that if he looses his reproductive substance he has not

been born of God. "There is a sin not unto death." "There is a sin unto death." Except a man keep his reproductive substance he cannot be a son of God; and, "Except a man be born from above he cannot see the kingdom of God." Therefore, except he keep that substance he must die. To lose it is the sin unto death; for, that losing, unless stopt, will surely result in death.

The reason one who keeps all his reproductive substance is called a son of God, is, that in time, it causes the soul to awaken to a consciousness of the angel-world. The life of the world, the astral life, the animal vitality, continually flows thru man's body and causes him to live; this life becomes embodied in the substance of reproduction. When man retains all this substance within his body the sum of his life is increased, he has more life, can sense more keenly and know more vividly, because he has more life to sense with and to know with. A dead body senses nothing, knows nothing. A living body senses and knows in vividness according to the fulness and intensity of the life that is in it.

If a man conserves this substance, he begins to feel and to know things that others cannot know, save by hearsay. He becomes more capable. But in growing more sensitive, he begins to be affected by the conditions of the people and of the vital atmosphere around him. Because this vital atmosphere of earth, is in a state of strong confusion caused by the impulses, emotions and thoughts of men, and these are mostly evil, the neophyte in divine sonship finds himself living in a vital atmosphere of confusion, darkness, sickness and pain.

At this stage in his experience it begins to be true of him as the prophet declared, "a man of sorrows and acquainted with grief." Stupefied and benumbed by the confusion of the life which causes his body to live, he would surely perish were it not for the help he receives

from the angel watchers; "Are they not all ministering spirits, sent forth for service, on account of those being about to inherit salvation?" (Wilson's Emphatic Diaglott.) After many months, or perhaps years, in which the attention is held toward God and the angel world, the body becomes gradually refined with the conserved and transmuted life, which is the only means whereby man is able to cognize spirit, he learns to sense and to know the spirit of God and the angels that live in it. "Thine eyes shall see thy teachers." For the spirit of God is the atmosphere in which the angels live. "Do not I fill heaven and earth?" The faculties of the soul awake and the man becomes conscious both on earth and in the angel-world, in heaven. "The kingdom of heaven suffereth violence, and every man presses [forces his way] into it."

It has been generally maintained (tho we opine never really believed), that the grave is the doorway into heaven, but that the dead, however good, do not go into heaven Jesus declared in the words, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man;" tho he was then living in the flesh.

When thru the conservation, plus a contiual outreaching of the heart toward God, the soul awakens into the spirit-realm where God's angels live, the man has been born again, from above, has become a son of God, has prest into the kingdom of heaven, he recognizes and is recognized by the angels as a neophyte among them.

That these angels are ministering spirits, watching over and helping those who are struggling thru the darkness toward the kingdom, the neophyte now perceives. Sometimes he sees another weighed down by a darkness and oppression, and perhaps pain, the unhappy one does not know the cause, but the neophyte may see standing by a him a dark form, a demon, a devil, that, by his presence and will to plague, is causing this suffering, when

the angel watcher sees that the struggling one has suffered enough, he descends and stands by the side of the sufferer, sometimes stands between the demon and his victim, then the demon, apparently not seeing the shining one, but feeling his own power to torment gone, goes away, and the sufferer is freed, and is comforted. These demons always obeyed the commands of our Master; as was illustrated when a man brought his son to Jesus to be healed; Jesus said to the tormenting demon, "Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him;" from that time the lad was well. Also it was written many times that, "He cast out devils." These things are so to-day even as then; for the laws of nature do not change.

At sometime in his experience the neophyte usually discovers while harassed upon every side night and day, that when his sister that is struggling by his side gives to him her love it is as a wall of fire around about him to protect him from his enemies, and in it he finds a rest. It is no wonder that when weary and confused by the conflicting vital, mental, and psychic currents impinging upon body and brain until the facts of his divine sonship and of his acceptance in the angel-world become only a memory, that he desires that protection. Has his sister become thru the regeneration, "Equal unto the angels"? or, does her heart yet turn with longing toward what now seems to her a peaceful domestic life? Now is the time of gravest danger. Long ago it was written by an ancient scribe, "There is a city full of all good things, with but one path leading to it. The path is narrow, difficult, and very dangerous for falling; on the one side water, and on the other, fire." Will the neophyte at this point take his sister by the hand and assay the dangerous path? Of those who do so, some fall into the water, and some into the fire, a very few, more prudent and strong, soon find

themselves set back alone upon a safer footing. As the wearied neophyte gropes his way thru times of stress and darkness into times of rest that are mercifully granted him, he questions within himself, Was that love an angel-love? and she, because of opposing forces, unable to maintain it; or was it but a syren's song?

During the times of darkness he murmurs, How long? how long? For having once assayed that path he soon discovers that his enemies have been stirred to redoubled activity and to a fuller determination to destroy him, and he begins to realize as never before, how narrow is the way to eternal life.

But the fact that the faculties and powers of the neophyte's soul are awakened, and that he begins to live in conscious touch with the angels, is not enough. Even tho it is written that, "He that hath the Son hath life." Having become a son of God the neophyte has begun to live in touch with the realm of immortality; for there is no death in heaven. Those who live in and from the spirit of God cannot die. But he must find escape from the darkness and confusion caused by the impulses and emotions of wicked men, and from the buffetings of demons—for these are the immediate causes of death. "For we wrestle not against flesh and blood, but against principles [of generation] against powers, against the rulers of the [spiritual] darkness of this world, against wicked spirits in the heavens." Since the earth is man's eternal home where he "shall reign forever and ever," he must gain the necessary knowledge and develop the necessary strength of will to dominate the forces and powers of earth, that he may be enabled to drive out from him and his locality all the spiritual confusion and darkness to clean a place in which to dwell, a place where the consciousness of his divine sonship, cannot be taken from him and his brain and body benumbed by conflicting vital

currents. Not until then will he be wholly safe from death, then he is master; as it was designed concerning him in the beginning: "Let them have dominion over all the earth."

Because the neophyte's body is being regenerated, spiritualized, for, "there is a natural body, and there is a spiritual body," he is enabled by the attitude of prayer to permit the love-life of the heavens, the spirit of God, in which and from which the angels live, to flow into him as love, for God is love. In that life of God, that is given to man as love, there is a will that all the powers of nature must obey, "And nothing shall be impossible unto you," the neophyte is enabled by this inspired will to hold back the powers of darkness that seek to destroy him. For he maintains himself now by the power of the will that he receives by partaking of the will that is in the life of him that declared, "I will be what I will to be, this is my name forever, and my memorial unto all generations."

But the promise of absolute dominion is not to one alone, the words are, and let THEM have dominion." So, even tho the neophyte is enabled in a measure to lay hold of the Divine Will, and by the help of the angel watchers, to hold the powers of darkness in check, he has not yet wholly conquered; this is to be accomplished by the united effort of a body of the sons of God living together in one place, these shall be able to make and keep one place so clean from earth's evils, that the angels may there mingle freely among men as equals; for, the children of the regeneration "are equal unto the angels," so said the Master. There immortality shall attain, "for the last enemy that is to be destroyed is death." The Psalmist recognized the necessity of the united efforts of the sons of God gathered into one center, and declared it in the words, "Behold how good and how pleasant it is for

brethren to dwell together in unity for there the Lord commandeth the blessing; even life for evermore."

Thus it becomes apparent that the power of death cannot be wholly overcome, and the salvation of the body from death fully attained, by one alone; and so the pioneers in the path of life, as they develop strength thru the efforts they are necessitated to put forth to preserve their lives, await the time when enough of God's sons will realize the absolute necessity of their united efforts, if the kingdom of God is to have a standing upon the earth, and will come together, and with minds and hearts and wills united, they will dominate all the forces in nature in that place. Then, afterwards, they "shall take the kingdom under the whole heaven," as it was determined concerning them in the beginning, "and shall reign forever and ever."

That the son of God can cause the forces of nature to obey his will is clearly shown by the miracles of Jesus, especially when the winds and the waves obeyed him, and his statement to his disciples concerning his miracles was, "ye shall do greater things than these that I do."

The body of the sons of God will constitute THE Son of God; and these sons shall be called God, as the Psalmist said, "And unto the Son He saith, Thy throne, O God, is forever and ever."

Of this center composed of the sons of God that shall be established it is written, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

THE ESOTERIC LIFE FROM A COMMON SENSE STANDPOINT

BY H. C.

THE following thoughts may help some one who is a beginner. The question often arises, What profit is there in following the Esoteric Teachings? My answer is, "It is all profit; for one not only profits spiritually but materially." For instance, when a man begins to conserve the life-force, he finds to his surprise, that he does not need anything like the same quantity of food he formerly consumed. He also finds the desire for special and highly seasoned foods gradually leave him, and he finds hitherto unknown qualities in what he considers plain food.

Then there drops from him as a mantle any desire, for the so-called amusements and diversions of the world. A new, and so far undiscovered, inner consciousness, opens up to him. All nature takes on a different appearance—new beauties are seen in every direction, one experiences a satisfaction and delight with the world, to which before one was a stranger, giving the worldly pleasures, formerly so much thought of, an unreality. Now one feels that one has something really worth thinking about. Therefore from an economical point of view, the Esoteric Life holds the supremacy.

Again, leading the Esoteric life does not necessarily make one a dreamer, lifting one up above the clouds. No, indeed, it makes one far more efficient right down here on the earth. Some one has aptly said, "Learn how to live, and the dying will take care of itself." This is the whole purpose of the Esoteric life, to teach men and women to be what God intended, and so fulfil their highest destiny.

HEALTH TEACHING

BY A. MCINNES (London)

IN the Greek New Testament *ugiain*, to be healthy, and *ugi's*, health, occur twenty-six times, altho only once in the A. V. is it so translated; i. e., III. John 2. Elsewhere it is variously rendered whole, safe, sound.

The following are literal Word-Value translations of the more noticeable instances where the word *uginaino* is used:

"They who are healthy have no need of a healer; but they who are evilly [afflicted]. (Luke v. 31.)

Those who were sent, upon returning to the house, found the weakly slave healthy. (Luke vii. 0.)

. . . . prostitutes, Sodomites, falsifiers, violaters of oaths, and if there be any other thing adverse to health teaching. (I. Tim. i. 10.)

If any one teaches otherwise, and does not come to health words—those of our lord Jesus Christ—and to the teaching according to reverence. . . . (I. Tim. vi. 3.)

Hold fast the formula of health words which ye have heard from me. (II. Tim. i. 13.)

For there will be a season when they will not bear health teaching. (II. Tim. iv. 3.)

That he may be able to entreat [invoke aid] in the health teaching and [thus] reprove those who contradict. (Titus i. 9.)

For which cause reprove them abruptly, that they may be healthy in the faith." (Titus i. 13.)

Certain facts might be noted from these few examples. At Christ's time there were no physicians as we know

them to-day. The nearest approach to them is the modern herbalist. As the learned Ennemoser shows, there were also those priests in the Pagan temples who successfully practised magnetic healing. Again, from verses cited from I. Tim., it is obvious that all profligacy is condemned as adverse to health, and it would seem from II. Tim. i. 13, that the Apostle had given to Timothy a formula which he used for producing health—probably a series of affirmations such as are used by Mr. De Voe.

Unquestionably disease, pain, and death are—one and all—occasioned by the presence of too little vitality either locally or generally. Our Lord came to give us more abundant life, or vitality. (John x. 10.)

Jesus spent the time of his official ministry in about equal proportions between healing and teaching. The one was essentially a compliment of the other. He taught that “No one living and believing in me shall die unto the ages.” (John x. 26.) So he raised Jarius’ daughter, the Widow of Nain’s Son, also Lazarus and, finally, re-vivified his own dead body as the crowning demonstration of his propaganda.

The Apostles apparently understood his teaching concerning health in much the same light as we are advocating, “He is able to save to the utmost.” (Heb. vii. 25.) “May he—the God of peace—wholly sanctify you [thus] may your *whole spirit, soul, and body* be preserved unblameably [without a flaw] in the presence of our Lord Jesus Christ. (I. Thess. v. 23.)

This subject of health also contributes its quota to the problem of good and evil. The opposite of AGATHOS (good), is KAKOS (evil). Its adverb KAKŌS (evilly) is translated in king James’ version as sick, diseased, *et cetera*. From this may be inferred that the Apostles associated sickness with evil, as also did our Lord; for when healing he often said, “Your failures [sins] be

forgiven you." Also if pain disease and death (which are evils) simply indicate a shortage of vitality, may not evil generally be taken to indicate a shortage of good? or is evil only good in the making?

In Gen. i. the Elohim did not declare all things to be very good [AGATHOS] but very fair [KALOS]. Goodness is a perfection which is an attribute of Deity; "No person is good except one—God" (Luke xviii. 19). We know that the earth has not reached perfection or goodness any more than mankind has. Our Lord said, "My Father works till this moment and I work" (John v. 17), showing that the ideal good had not yet been achieved.

If our earth is still in the making, evil would *appear* to be dominant, in the same way as unsightly boardings and scaffoldings are houses in the building. Not that they are indeed part of the building itself; but they are absolutely essential for its erection. And since it is the builder who puts up both the scaffoldings and the building, we may understand that passage where God declares: "I am the Lord and there is none else, forming light and producing darkness; *making peace and producing evil*—I am the Lord doing all these things." (Isa. xlv. 7—Young's Version.)

Men bewail the evil they see around them. But this shows want of faith. Surely the Master-BUILDER will make no mistake. Does the farmer do evil because he puts evilly smelling manure into his fields to grow his crops? Is the fruit-grower condemned because he makes his strawberry beds of stable sweepings? Or what shall be said of the vegetable grower who waters his cabbages by sprinkling them with dirty soot and watering them from the cess-pool? Yet we eat the resulting crops with avidity, bowing our heads and returning thanks to God who gives the increase.

When will we learn faith? When will we read aright

the riddle? "For out of the darkness will come light, out of the evil will come good, out of the death will come life. Thy God reigneth" (Isa. lii. 7), "Who has credited our report of that which we heard? He is despised and rejected by men; a man of pains and acquainted with sickness. Surely he has borne *our* sicknesses and *our* pains—he has carried them; but *we* considered him plagued, and smitten and afflicted by God. But he is stabbed for *our* transgressions, bruised for *our* iniquities, the cost of *our* peace is upon him, by his bruises *we* are healed."

Salvation to the *utmost*, health of body, soul and spirit—such is the teaching of the Christ, to him who has ears, let him hear.

"You admire this tower of granite weathering the hurts of so many ages. Yet a little waving hand built this huge wall, and that which builds, is better than that which is built. The hand that built can topple it down much faster. Better than the hand, and nimbler, was the invisible thought which wrought thru it, and thus ever behind the coarse effect, is a fine cause, which being narrowly seen, is itself the effect of a finer cause."

—EMERSON.

MAN'S POSSIBILITIES

BY L. D. N.

"FOR there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."— Luke xii. 2.

THESE words, with others of the Great Teacher, imply the existence of a latent power in man which, when brought forth to take its true place in the mental economy, will enable the mind to penetrate secrets, comprehend all truth, solve all mysteries, and receive by direct inspiration or revelation the very wisdom of God. In one of his latest recorded conversations with his disciples, Jesus said: "These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach all things, and bring to your remembrance all that I said unto you." "I have many things to say unto you but you cannot bear them now. Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth." And again: "Ye shall receive power, when the the Holy Spirit is come upon you; and ye shall be my witnesses."

In these remarkable words, the Lord Christ affirms the supreme reality of an Illuminating Spirit and power, which belong to man and may be realized by him and which will render him, at least in the sphere of the human, practically omniscient, omnipresent and omnipotent. This great promise of the Christ, and the possibility it implies, is based upon, and involved in, his fundamental

doctrine of the Universal Fatherhood of God, and Brotherhood of Man.

For if man is a child of God, he necessarily partakes of the essential nature of the Father, and hence, the attributes of God exist potentially within him. And if these attributes are potentially within him they may and must by development come forth in organic function. "God is Spirit," and the attributes of Spirit, are Omniscience, Omnipresence, and Omnipotence. Spirit, then, is the inmost and essential nature of man, in which inhere these attributes of Divinity. This spiritual nature while latent constitutes the secret life of man, and the divine seed-germ of these transcendent possibilities deposited by the All-Loving Father in the organisms of men as his children.

This spiritual life is to be brought forth and manifest in the fruits of the Spirit, when the organism of the soul shall have become sufficiently unfolded thru the operation of the secret dynamic energy of the inward life to bear, in and of itself, the blossoming and fruitage of the Spirit. Now while the growth or unfolding of an organism is from within, the symmetry, vigor and perfection of its development, depend upon the corresponding co-ordination of external elements and conditions. The first consciousness of man as we know him, pertains almost exclusively, if not quite wholly, to his external being and conditions. In the sphere of his consciousness and personal activities, he has freedom of choice and volition. Because of this personal freedom and responsibility, it is left to him, as soon as he shall become conscious of the nature of his inward life and its divine possibilities, to adjust the external man and its conditions to a full co-ordination with the inward life in its unfolding effort to give complete organic expression of itself in external manifestation.

Hence, the time involved in the unfolding of his being and in the bringing forth of his latent spiritual power to complete external expression, depends entirely upon the man himself. First, upon the recognition of this inward spiritual life and its possibilities, and then his intelligent co-operation therewith. This co-operation consists in the perfect adjustment of the outward man to the requirements of the inward life. To open the understanding of men to this great truth, and make known this law of personal co-operation with divine power, for the realization in human experience of the full purpose of the Father in the existence of His children, has been the burden of the teaching, the inspired message of every true seer and prophet, since the world began. One, at least, of these spiritually unfolded men, by the fulfilling of the law, brought the full realization of these divine possibilities into his own life before the world, a living example of the "Way, the Truth, and the Life" for all men.

From that divine altitude of experience, he could truthfully say, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice."



NEW LAMPS FOR OLD

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

WHO is there among us that would wish to exchange our present systems of lighting for those of a century ago?

Looking back we can see cottages lighted by

FEEBLE RUSHLIGHTS

which only served to make the darkness visible. And in houses of the rich the more expensive wax candles shed only a dim and dubious light. The streets, even of London and the largest of our cities, were lighted, here and there, by feeble oil-lamps. To-day we have electric light, incandescent gas, and petroleum, as well as acetylene and other illuminants, shedding abroad everywhere such abundance of light that

NIGHT IS TURNED INTO DAY

so it might be said of the great cities of the world that "there is no night there."

No one will affirm that the old systems of illumination are better than the new, as long as we keep on purely natural ground, but when we shift the field of our observation from the natural to the spiritual, there are many who profess to think that the old is better; and so they linger in what I heard a Christian minister term: "a lazy orthodoxy;" adding, that while they thus profess to hold to the traditions of the Fathers, they were, at the same time, quite destitute of the spiritual fervor and boiling enthusiasm which characterized their forefathers.

Again, if we turn our attention from the natural to

THE MORAL SPHERE

we shall find that the century which has past has brought changes just as marvelous in public morals, and in the growth of those virtues which constitute what we call humanity and civilization. For now we live under just and humane laws, designed for the good of all, and our prison discipline is now calculated to turn the criminal classes into good, honest citizens.

But a century ago the criminal laws were savage, and they were administered in a spirit apparently relentless. The feeling of the time was so entirely in favor of severity, that Edmund Burke said he could obtain the assent of the House of Commons to any bill imposing the punishment of death. Every class strove to have the offences which injured itself, subjected to the extreme penalty. Our law recognized two-hundred-and-twenty-three capital offences. Nor were they mainly the legacy of the dark ages, for one-hundred-and fifty-six of them bore no remoter date than the reigns of the Georges. "If a man injured Westminster Bridge, he was hanged. If he appeared disguised on a public road, he was hanged. For such offences as rabbit-shooting, cutting down young trees, writing threatening letters, or stealing property valued at five shillings or upward, he was hanged. In 1816 there were, at one time, fifty-eight persons under sentence of death, one of them a child ten years of age."

The prison accommodation was execrable; the jailers were not paid, but lived on what they could extort from the wretched prisoners, in return for the barest necessities. No bed was provided; there was no ventilation; vermin swarmed, and disease swept off those who escaped hanging.

"The condition of the working classes was such as to stimulate crime. Children of six were often put to work in factories where the hours of labor ranged from thirteen to fifteen hours daily, and might rise even higher

in an unusually good state of trade. Children often fell asleep at their work, and sustained injuries by falling against the machinery. Their overseers beat them severely to make them keep awake. They could not even be instructed on Sundays on account of the exhausting labors of the week. They were scrofulous and consumptive, stunted, pallid and emaciated.”*

People used to employ little boys, and sometimes little girls of five and six, to sweep their chimneys; up which they were compelled to climb. Sometimes they were burned, or stuck fast in in a narrow flue, and occasionally taken out dead. If all this was the case in our own nation, always one of the best, what must have been the condition of the rest of the world? It might truly be said of this present that, “Darkness covered the earth, and gross darkness the people.” The very light that was in them seemed turned into darkness by the sad condition of things all round.

No wonder, then, that under these circumstances there was also

SPIRITUAL DARKNESS;

that men believed in a never-ending hell of torment. And even Mr. Spurgeon could use such language as the following:

“Thou wilt look up there on the throne of God, and it shall be written, ‘For ever!’ When the damned jingle the burning irons of their torment they shall say, ‘For ever!’ When they howl, echo cries ‘Forever!’ ”

“ ‘Forever’ is written on their racks,
‘Forever’ on their chains;
‘Forever’ burneth in the fire,
‘Forever,’ ever reigns.”

And Jonathan Edwards in his sermon on “Sinners in the hands of an angry God,” he affirms that: “The God

*“The Nineteenth Century” by R. Mackenzie.

that holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect over the fire, abhors you and is dreadfully provoked."

Because man was merciless he imagined that God was also. He has forgotten the meaning of mercy. But just as the criminal laws with their devilish and unreasoning cruelty were ineffectual to check crime, so was

THE FEAR OF HELL

"From the fear of hell," says the Rev. Rudolph Suffield, after many years of experience as confessor to thousands, while working as Apostolic Missionary in most of the large towns of England, in many parts of Ireland and Scotland, as well as France, "we never expected virtue or high motives, or a noble life; but we practically

FOUND IT USELESS

as a deterrent. It always influenced the wrong people in a wrong way. It caused infidelity to some, temptation to others, and misery without virtue to most. It appealed to the lowest motives and the lowest characters; not, however, to deter them from vice, but to make them the willing victims of sad and often puerile superstitions"*

It was during the last century that the Christian mind began to be delivered from this foul bondage, and notably thru a work published about Christmas 1877 by the well-known and much-beloved Dean Farrar, in which he speaks not so much as a theologian, as a spiritual Christian and lover of God and man. It was called "Eternal Hope," and was thruout a protest against the current doctrine of an eternal hell. Dr. Farrar, as one of the foremost Greek scholars of the age, protested against the translation in the Authorised version of αἰώνιον = aionion by "everlasting" instead of "agelong" which it really means, and of κρίσις (krisis) judgment by "damnation," as being unwarranted, and unauthorized by the Greek

*"Life in Christ" by Rev. E. White.

text. He quotes the words of a poor navvy address to a city missionary: "Do you really think, master, that God Almighty will put me in fire for ever and ever, after putting me in this here muck all my lifetime?"

He quotes other eminent divines, as showing what a saddening effect the doctrine had upon their minds, for it led them to believe that it were better for the majority of mankind if they had never lived at all.

"For my part," says Henry Rogers, "I fancy that I should not grieve if the whole of mankind died in its fourth year. As far as we can see I do not know that it would be a thing much to be lamented." "In the

DISTRESS AND ANGUISH

of my own spirit," said Dr. Parces, "I confess I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man *must suffer to all eternity.*"

"Were it possible," says Butler, "for man's imagination to conceive the horrors of such a doom as this, all reasoning about it would be at an end, it would scorch and smother all power of human thought." He protests also against the mistranslation "hell" for the word "Gehenna." "The Jews," he says, "never did attach such a meaning as that of Hell to the word 'Gehenna,' for

ENDLESS TORMENT

was never taught as a doctrine of the Jewish Church," and quotes the Talmud in Rosh Hashana where it is said, that "the just shall rise to bliss; ordinary sinners shall be ultimately redeemed; the hopelessly bad shall be punished for a year and then annihilated."

Thank God, the time of the darkness is passing and a truer light already shineth. Man's noblest instincts rebel against any teaching which represents God as less just than man.

The dogma of eternal torment we have as a heritage of the gross darkness of the Middle Ages, for the early Christian Fathers believed no such thing. Clement of Alexandria speaks of the fire as a sort of

SPIRITUAL FIRE

which purifies the soul, and implies an ultimate amendment of every evil nature. Satan, in the opinion of Origen, is the last enemy; but his destruction means that he ceases to be an enemy. "God," he says, "made no being irreclaimable, but all for a good purpose, and creatures thus produced cannot be annihilated. The final reconciliation will be universal." Gregory of Nyssa taught that all evil would ultimately disappear. Virtue is in this life the purification of the soul, and if during life it has not been cured from vice, it may be

PURIFIED HEREAFTER

by the baptism of fire, and all things will at last serve God. All punishment is educational, purgatorial, and remedial in its object.

This latter is also the testimony of Scripture—that all things—*ta panta* in "the fulness of times:"—shall be reconciled to God. (Eph. i. 10 and Coll. i. 20.)

Who among us, therefore, would wish to retain this old lamp, whose stinking wick is lighted from the lurid flames of a mediaeval hell and left us as an heritage from the gross darkness of the Middle Ages? The Light of the New Lamp shows God to be just and loving, kind and merciful, and that every transgression receives only a

JUST RECOMPENSE

of reward, for sin is connected with its corrective discipline as seed with fruit. We reap *according* to our sowing.

There is another matter upon which light is sadly needed. I mean in regard to

THE RESURRECTION

for centuries we have held an altogether untenable

position in regard to it. Let us to-day, reconsider our position. For this is one of the points of attack by Atheism to-day.

THE BIBLE IS TRUE

thruout when properly understood, but only the Spirit-taught man can explain it. The figure of a grain of corn taken by the Apostle, to explain it, helps us immensely when properly understood. The grain of wheat is said to die, but it is only the body that corrupts.

THE SOUL OF THE WHEAT

passes on into new bodies, and the life is not lost. This may be typical of reincarnation, as well as what we understand usually by the word "resurrection." Heretofore it has been considered that the corruptible body of flesh is sown into the grave, and will from thence spring up at the resurrection. But in the first place there are probably millions who have never been buried, but burned to ashes or drowned and eaten by myriads of fishes. The Egyptians took immense pains to embalm their bodies, for the purpose of resurrection, but thousands of them have perished.

There is no analogy between a dead body and a living grain of corn. The analogy must be sought elsewhere. A dead body is not sown in the earth, neither will a spiritual body arise from a corrupted carcass. But when is the natural body sown? When it is begotten, it is sown into the organism, as a seed, and grows up like a plant, from its inherent life.

As the natural world is but a working model of the spiritual, it follows that exactly the same process will take place in regard to the spiritual body. Let us ask then, when is the spiritual body sown?—When the New Man, the inward spiritual man, is begotten from above.

The natural body is sown at generation; the spiritual body at regeneration. So that as soon as a man turns to

the Lord and is begotten from above, the spiritual body begins to be formed within him.

But it is confined; buried, as it were, in the grave of the natural body until the resurrection. When the natural body is dissolved, then the spiritual body is raised out of it, and when glorified, it becomes "the house not made with hands, eternal in the heavens," a building from God.

The old lamp burned with a dim, uncertain light, and seemed eclipsed by the light of Reason, but our present light is clear and rational, and we need not stumble at it, as so many have done, because we have the true light shining upon it. In all these cases the New Lamps are infinitely superior to the old—no one can really say "the old is better." But just as it was in the time of Jesus, so it is to-day; men will not come to the light, because they love darkness rather than light. But His own people are to be

"THE LIGHT OF THE WORLD"

a city which is set on a hill and cannot be hid.

THE GIFT OF THE KINGDOM

BY LUCAS MARNER

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke xii. 32.

IN these words we feel the presence of the Master. A perfect calmness surrounds them, it is the halo of a great soul. Utterances of the mouth partake of the qualities of the soul. Those who are agitated by every wind that blows reveal their agitation when speaking. The shrewd observer can always detect it. There are others, tho few in number, who are always calm; whilst the winds of passion sway the multitude hither and thither like the fallen leaves in the autumn wind. These advanced souls like some majestic presence, hold steadily to their course, turning neither to the right hand nor to the left. This steadfastness, this stillness, is evidenced in their speech.

Jesus constantly refers to the kingdom, as the goal of humanity, the abode of the blest. All mankind know of this kingdom, for it resounds thru the minds of men like a mighty sea forever surging. Great men, advanced souls, hear it and can transmute its vibrations to sweet harmony. Undeveloped minds, dwelling in the senses, hear it, and can say with Caliban:

"The isle is full of noises,
Sounds and sweet airs, that give delight and hurt not.
Sometimes a thousand twangling instruments
Will hum about mine ears; and sometimes voices,
That, if I then had waked after long sleep,
Will make me sleep again; and then, in dreaming,
The clouds, methought, would open, and show riches

Ready to drop upon me; that, when I waked,
I cried to sleep again."

Thus with the undeveloped mind, the joys of the kingdom only manifest themselves in the sleep or the unconscious state. In their waking moments their senses clamor so loudly that the kingdom vanishes. The high endeavor of the Christian is to dwell in this kingdom consciously. This, then, is the problem of life. To reach the kingdom. The kingdom is not attained by traveling thru space; nor is it reached in the hereafter. We must journey upwards, to the center of our being, thru the bonds of sense of things temporal, to that which is eternal. We may compare the work of life to a student solving a mathematical problem. He commences by making his equations, and gradually unfolding them, he arrives at his conclusion. The unintelligent student forms his equations also, but does not arrive at a conclusion. Leaving the schoolroom, we find men and women in the larger school of life trying to solve the problem of life. "Strait is the gate, and narrow is the way which leadeth unto life and few there be that find it." Why?—Of the world in general we may say, that passion and appetite have the senses in bondage. The eye, the ear, the touch, all respond to the slightest bidding of these two gods. Their rule must be overthrown, and I myself, the real I, must take control. Previously I simply occupied the body as a tenent, now I begin to possess it, to obtain the mastery. This cleansing of the body is only possible thru the cleansing of the mind. Christ said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." He who attempts to obtain a clean body whilst he allows his thoughts to run riot, will only succeed in becoming a whited sepulcher, outwardly beautiful, but within, full of uncleanness. A man so inclined as to live a dual life, outwardly righteous

but inwardly corrupt, determines that tho his thoughts are evil his conduct shall be above reproach. Sooner or later he inevitably finds a tendency to do an evil action manifesting itself. He turns aside. Gradually other evil tendencies appear, and he again represses the action. In the end, however, the evil desires become so strong and so numerous that he is totally unable to combat them. The monster of evil has overcome him; for we cannot overcome evil with evil, but with the holiness of a pure heart.

Ancient stories teach this truth. In the classic story of the Hydra-headed dragon, it is said that when one of its heads was cut off, two grew in its place, and when this monster was finally overcome, one head had not only to be cut off, but buried. In the overcoming of the hydra-headed monster of evil, the esoteric student will readily recognize which head must be buried.

In the obtaining of the mastery we commence our journey to our inmost center, Mount Zion, the Hill of the Lord, Nirvana, the Kingdom of Heaven. The Psalmist asks the question, "Who shall ascend unto the hill of the Lord, and who shall stand in its holy place?" Who? — "He that hath clean hands and a pure heart." Clean hands represent the pure body, and the pure heart, the holy desires of the mind. This connection between the body and the mind is reiterated in the Hebrew Scriptures with never-ending sequence. We find in Proverbs, "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thy heart." To bind mercy and truth about the neck is to accept them as a guide for our actions; and to write them upon the heart, is to put our thoughts in harmony with the divine precepts.

"Little flock," said Jesus. and well he knew that those who undertake this journey are always few in number.

Did not Abraham say of Sodom, "Peradventure ten [good men] shall be found there." Why are they few? — Because the Hill of the Lord is high. "Would that it were only high; would that the toil of reaching it lay only in the loftiness of it, and that it was otherwise safe from foes. But there are two things which greatly injure and drag us back from the upward way; namely; a multitude of foes that beset the traveler in his ascent and also the ignorance of the path. The foes that infest the path do bend their bows so as to pierce him that striveth to attain. Likewise do they cast impediments an his feet. Oftentimes the enemies strive to deceive by the allurements of these bypaths rather than to overcome by violence. Often do vices put on the splendor and beauty of virtues and join themselves to those that go upon the upward path; pretending to have come from elsewhere, and not from the enemies side; just as the Gibeonites did, to deceive the people of God." Thus does Gerard of Zutphen write of the ascent of the soul.

If however, the pilgrim advances bravely on, his heart filled with love to God and man, so surely will the dangers vanish, and his foot will not slip. Then will the Spiritual Kingdom be manifest; the kingdom will come; and as the Prophet says: "Then shall thy light break forth as the light of morning breaketh." The shadows and doubts and fears of the night will vanish away; and we shall stand bathed in the glory of the Sun of Righteousness. On our lips shall be a song of Zion. "Hail, smiling morn that tips the hills with gold, at whose bright presence darkness flees away." And what of the life in the kingdom? "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall

come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Thus does Isaiah announce the presence of the kingdom; great happiness and contentment, a sense of communion with nature and a fruitfulness of good works manifested to those around us.

Yea, none can dwell in the kingdom of YAHVEH without bringing forth good fruits. "These are the fruits of the Spirit," said Paul: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." What tree is this that can bring forth such fruits?—It is the soul of man vibrating in harmony with God's will; for it is the Father's pleasure to give the kingdom to his children, those who follow after him. What greater gifts does man want than these? By bearing these fruits, he will be revered; those around him will hail his approach with joy; his departure will be mourned by all. Wherever he dwells there is peace and joy, gloom gathers her sable garments and departs, pride can find no home. The gifts of the world are held with meekness and used with temperance. Between his heart and those around him a gentle presence is ever pervading; for as a Chinese mystic has said, "When heaven would save a man it enfolds him with gentleness," and whilst the unregenerate of all the world will amazedly ask, "Where dwellest thou?" those of the regeneration will know, and falling down at his feet, will cry, "Hail, Master!"

THE SON OF MAN

BY H. E. BUTLER

WHEN the Lord Jesus was here among men he called himself the *son of* MAN. The world has theorized on these words till they think they mean the "son of God." What would you think of me if I should say to you, "The son of Peter Williams did so and so," and you should ask me, "Was it Peter Williams son?" and I should reply, "Oh, no, you ought to know better than that, it was John Brown's son." So, when the Lord Jesus said to his disciples and the people around him, "Whom do men say that I the son of man am?" The apostle answered "Some say that thou art John the Baptist: Some, Elias, and others, Jeremias, or one of the prophets." He asked again, "Whom say ye that I am?"—Peter answered, "Thou art the Christ [anointed one] the Son of the living God [or, God of life]. Jesus answered Peter, "Thou art Peter [a rock], and upon this rock [or, confession, or, doctrine] I will build my church." Why did he give that special emphasis concerning who he was?—To the common people, his external body was the son of Joseph and Mary. To those who heard and saw his miracles and great wisdom, this son of Joseph and Mary was a great prophet, a man who had attained to so high an altitude of spiritual consciousness that it gave him prophetic powers. There were laws and methods known in his day by which a man could be put thru certain drills and obtain certain instructions from the mystic masters that would develop in him the ability to see and to fore-

see events, thus making him, by the instrumentality of these methods, a prophet.

But Jesus was not in sympathy with these methods and said of them, and of those who had attained great knowledge and power, "All who have come before me [have climbed up some other way and therefore] are thieves and robbers." Was not this a very remarkable statement for the son of MAN to make?—Then why should he have made such a statement?—The only reason for such a statement is in the fact that he knew the purpose of God in the creation of the world as exprest in the language of Genesis i. 26, "Let us make man in our image and like us." Now the man produced by certain rigid rules is not the man in the image and likeness of God, but is an artificial man.

Jesus the Christ was the only real man made in the image and likeness; in the image and likeness made by the development and growth of the soul, and he was therefore called "the only begotten of the Father."* Now, if you will stop to think reasonably on this subject, you cannot avoid the conclusion that Jesus claimed nothing more, nothing less, than that he was created in the image and likeness of the Father, or, was begotten from above. But, as to the body, he continually referred to it as the son of Man, or, if you please, the son of a man. But he called himself the son of man simply because he claimed to be the legitimate offspring of the race of men in the line of their generations. Therefore it was said that he came of the tribe of Judah, of the house of David. The church, and every one who has thought on this subject, will agree with me thus far, but none of the deaf, dumb and blind will be willing to take the next step. And what is the next logical, unquestionable step?

In the "Goal of Life or, Science and Revelation" this being begotten from above is fully explained.

The Christ says, I am the son of man, and the prophet says, "of the tribe of Judah," and of the house of David; and the Bible even goes so far as to trace the lineage of Joseph thru the tribe of Judah and the house of David to Abraham. The Church denies the truth of the whole statement and wipes it all out of existence by the declaration that Jesus was not the son of man, but the son of God by a miracle of the Spirit generating in Mary a fleshly body, regardless of the words of the Master himself, when he said that flesh could generate flesh only, and that spirit could generate spirit only. In the language of the Scriptures, that which is begotten of the flesh is flesh, and that which is begotten of the spirit is *spirit*.

It is now evident from the facts we have herein set forth, that the only claim that Jesus ever made was this: that he was the son of a man of the tribe of Judah, and of the house of David as to the flesh, but he was the son of God, made after the order of Melchisedek, without beginning of days or end of life. (Please read Heb. chap. v. vi. vii.) He was the son of God by regeneration and being born from above; as he said, "that which is begotten of spirit is spirit;" and the spirit of life which was begotten in him of and by the Father, was the son of God; and he, the son of man, frequently said, "I can do nothing of myself [as a mere fleshly man] but the Father that dwelleth in me, he doeth the works." The incarnate God, one of the order of Melchisedek, one of the Elohim, was incarnate in him.

As Paul said, he took not on him the nature of angels, but he took on him the seed of Abraham. Who?—What was this that "he took on him"? Stop, think of those words, "he took on him the seed of Abraham." Are not these words equivalent to your saying of your friend, "He put on his overcoat"? for there are two factors—"he" and "the seed of Abraham." Who is this "he"? for

this "he," whoever he is, takes on, or covers himself with the SEED of Abraham. Who was the Christ, the anointed (the prepared and qualified) savior of humanity? Was it the "overcoat" that he put on? or was it the "man" in the overcoat?—Here is a great mystery to the most people, for we read, "He was lead as a sheep unto the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." Now, to go further, we are brought back to the statement, "Let us make man in our image and likeness," here we are again confronted with the instructions of the Christ as it was said in the Revelation, "He that overcometh shall inherit all these things." Not that flesh and blood can inherit the kingdom of heaven, but the son of God begotten in the flesh of men inherits the kingdom of God.

Bear in mind the thought that we have so clearly brought forth without expressing it, that the real man is the soul or spiritual man, and that the fleshly body is of the lineage of his posterity. That which is begotten of flesh is flesh, nothing more, nothing less; but when a spirit-child is begotten in that flesh by the Father, then that child is the son of God; while the body remains the son of man.

Now, as space forbids further argument in this direction, we ask you to ask yourself the question: What has been the cause of all the error, falsity and deception that has come forth as rank tares growing in the body of the Christian church?—We answer: The contradiction of all that the Christ said, the contradiction of all that the prophets said, viz., that the flesh of Jesus Christ was not the son of MAN, but the son of GOD. We repeat, the open door for all falsity to rush in, and to overwhelm the church, has been the belief that it was the flesh of the man Jesus who was the son of God, and not the spirit of the man Jesus. Therefore the whole church has been bowing

the knee to flesh and not to God, or to spirit. They have been violating the commandment: "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them." (Ex. xx. 4, 5.)

In violating one of these commandments, as James said, they are guilty of the violation of all the commandments; for when the door is open by violation of divine law, then the door is wide open for the great river of error and darkness and confusion to rush in and to overwhelm the church.

For one moment look with me into a statement where God said, "Let us make man in our image and like us," he began the work that should progress thru growth and development, generation after generation, until the man should appear upon the earth who possess mind power, soul power, refinement of body and mind to the degree that he was capable of understanding divine truth as exprest in the Scriptures.

By virtue of their capacity to understand and comply with, live in harmony with, divine law, they will prepare their bodies to become the temple of God, and then, like the Master Jesus, interiorly they will be the sons of God, exteriorly, or according to the flesh, they will be the sons of men made in the image and like God. Because at this period of their development they will know that it is necessary to subordinate, subjugate, the physical body with all its senses and all its external mentality to the mind and will of the son of God within. Then will the body become perfectly subservient, obedient to the mind of the spirit within them; then will be fulfilled in them that which was said of the Christ, "He was lead as a sheep to the slaughter and like a lamb dumb before his shearers, so opened he not his mouth," for, whatever the

will of the spirit is, the body will bow in absolute obedience, and will not open its mouth in rebellion to the spirit, even tho it takes the body to the cross.

In view of the plan to make man, the flesh, that should express the likeness and image of YAHVEH Elohim, it became necessary that God should bring forth among men, a man in his personality, both spirit and body, in the likeness and image of God according to the declared purpose. And Jesus the Christ was that man, and if he had not been the son of Joseph, the son of Abraham, of the tribe of Judah, the house of David, he would have been in his life and character a falsehood, a deception, for he would not have been "like unto his brethren." He would not have been the first ripe fruit, the fulfilment of the fiat that went forth in the beginning, "Let us make man in our image and like us." Now, this falsity, that the flesh of Jesus Christ was begotten by spirit, and was not like unto his brethren, was not of the seed of Abraham, the lineage of David, has been the devil's lie, that has deceived and misled the whole church and has thrown the door wide open to falsity and deception. This lie has covered up and prevented his people from any possible understanding of God's purpose in the creation of the world, and thrown a dark cloud over all God's methods and requirements concerning us, for bringing forth THE MAN in his likeness and image.

In this effort, in this article, we have determined to tear away the veil of darkness that there may be revealed to the mind of his people knowledge, and the truth of which the Master said, "Ye shall know the truth, and *the truth* shall make you free "from the law of sin and death." No wonder that our dear Master said "This is life eternal, to know thee, the only true God and Jesus Christ whom thou hast sent," for as you will see by stripping off that dark, damnable veil of error that has

been thrown over the truth since the earliest history of Christianity, and putting it under foot where it belongs (if it has any place where it belongs), then life eternal is open before you. "Behold I set before thee an open door, and no man can shut it, for thou hast a little strength," for if you know the truth and apply it in your lives, YAHVEH the God of the universe, the will of the universe, says he will be your power. Do you not think there is a little strength in that power?—Do you think there is a little strength in the mind and will of YAHVEH who created the universe?—If you do not, I think there is, and so thought the Lord Christ, for when he healed the sick he said, "Behold, thou art whole," for the Father's name was in him and he spoke by the authority of that name, therefore he commanded the winds and the waves and all the elements of earth, and they obeyed him, because he was the son of man born of a father and mother of earth, in the image and likeness of God. He was a man the result of the divine purpose. Because of the purpose he was able to say, "All power is delivered into my hands in heaven and in earth;" for he knew that our dear Father had said in the very beginning of creation, "Let us make man in our image and LIKE us, and let them have dominion." Not, "let *him* have dominion," but "let **THEM** have dominion"—man—the race of men, that he had created, "over the fish of the sea, and over the fowl of the air, and over **ALL** the earth." Oh! give glory to God, seek his knowledge and wisdom, that thy soul may praise him in righteousness forever.

Peace be with you.

THE CHRIST LOVE

ELAINE MAC'COULSON

"YEA, I have loved thee with an everlasting love."—Isa. xxxv. 8, 9, 10.
Jer. xxxi. 3.

I know, Lord, what Thou art to me,
Better than dreams of earth can be,
Fill all my life with thoughts of Thee—
Forever and forever!

When life is full of joy or woe,
Thy Presence is where'er I go,
How glad I am that it is so!—
Forever and forever!

Savior, if we had never met,
There must have come the wild regret,
But, Oh! we have, Thou wilt not forget—
Me ever or forever!

Ah! yes, amid strange grief or pain
Thy precious love turns loss to gain,
I cling to Thee with might and main—
Forever and forever!

I know Thou art not far away,
But nigh me, with me, day by day,
Whoever goes, Lord, Thou wilt stay—
Forever and forever!

Oh! leave me not, I look to Thee,
Who bore the curse instead of me,
Thou wilt be all thou hast promised me—
My Lord, Life, Love, forever!

BOOK REVIEWS

VOICES FROM THE OPEN DOOR is the title for a series of twelve booklets of about 32 pages each, issued by The Open Door Publishing Co. Brooklyn Sta., Cleveland, Ohio. Price 10 cents each.

Each of the above-named booklets consists of information received, by a lady living on the earth, from a number of people past from earth into spirit life. Unlike the mass of irrational, if not idiotic, communications which have characterized spiritualism in the past, these books are filled with sane and wholesome information from intelligent individuals dwelling on a plane of preparatory life, intermediate between earth and heaven and between earth and a lower existence, from which (intermediary) plane of rest, souls ascend or descend to definite planes of use or abuse.

The individuals, and the plane of life, treated of in these booklets pertain to those who have not had a knowledge of the regeneration, but who have been identified in the world as fairly good Christians—one or more being a minister of the gospel.

The booklets in question are deserving of the widest circulation. They remove all fear of death; they also show how useless is death, because it is like trying to run away from one's own faults and weaknesses. We have a service to perform unselfishly, an overcoming to achieve irrespective of habitation, and equal obligations to fulfil commensurate with our knowledge of good and evil. And humanity now know that physical death is but a forfeiture—a result of error—and no escape from responsibilities, and that the final work of each must be accomplished in the whole man—body, mind, soul.

COUNSEL FOR CONVERTS and ADVICE TO ALL CHRISTIANS, a booklet of 88 pages by Henry Bromley, Evangelist. Price not given. Address Religious Book Supply Co., Wilmore, Kentucky.

While this little book is based upon the orthodox concept of life, it contains the wisdom of human experience and is replete with ethical precepts for the perfection of character, and contains, as well, a degree of spiritual value that will commend it to all. The frontispiece is a very pleasing picture of the author.

EDITORIAL

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C. February 1913

Body	Enters	On		
		day	h.	m.
☾	♊	2	2	51 a. m.
"	♋	4	2	17 p. m.
"	♌	7	2	54 a. m.
"	♍	9	3	50 p. m.
"	♎	12	3	38 a. m.
"	♏	14	12	28 p. m.
"	♐	16	5	19 p. m.
"	♑	18	6	38 p. m.
"	♒	20	5	59 p. m.
"	♓	22	5	29 p. m.
"	♈	24	7	2 p. m.
"	♉	27	12	3 a. m.

☼	♌	19	12	37 a. m.
♂	♐	2	8	36 a. m.
♀	♊	7	3	38 a. m.
"	♋	25	3	58 p. m.
♂	♑	5	8	33 p. m.
"	♒	14	9	29 a. m.
"	♓	21	7	41 a. m.
"	♈	27	1	6 a. m.

On the 1st of the month

♈	is in	♐	0°	13'	34"
♉	"	♑	3	12	13
♊	"	♒	3	36	5

BIBLE REVIEW

VOL. XI.

FEBRUARY 1913

No. 5

A SWEET SAVOR OR INCENSE BEFORE GOD

BY H. E. BUTLER

IN order to come to an understanding of what these words mean, it is necessary to understand certain facts which are not generally known, certain facts which are known to those only who live a pure life. A sweet savor before God is something beyond what the majority of the people understand. Those who are living the pure life, separated from the herd of humanity, have come to realize that when they come in contact with those whose lives are yet dominated by generation and death, that even the smell of their bodies is vitiated and offensive. And this is intensified in a special manner when the minds of such persons are turned towards those who are pure. They may say, "We love you so much," but their very love brings with it a stench, and we have often wondered if it were offensive to the heavens. Those in the church who are living a low, sensuous, generative life, talk about their prayers ascending before God as a "sweet savor." We seem to hear the words coming down from the heights of glory to these people saying, "Get to work—clean up, cleanse yourselves. Your devotion is a stench in my nostrils."

Not only the church people but the New Thought people throuout the world virtually say:

“Nothing either great or small,
Remains for me to do;
Jesus died and paid it all,
All the debt I owe.”

The New Thought says, “God is life, and the only life; therefore, I am God, I am pure, I am clean and holy (whole),” and they say with the hymn,

“Nothing either great or small
Remains for me to do.”

Their love and devotion is an offence in the nostrils of the Father, and the voice comes reechoing down from the vaulted heaven, saying, “Clean up, purify yourselves.” But alas, when one comes to them with methods by which the life is purified, the body cleansed, and the mind put in order they will actually say, “We do not believe in any methods, we just are.” and quote the mistranslation, “I am what I am,” and know not that every emanation of their bodies and minds is an offence in the nostrils of the infinite God.

Many are talking about being so spiritual, when they are living simply in the dream of their own sensuous life, not having the vaguest ideal of spirituality. They arrange things in the external world around them so beautiful and clean, and meet the visitor with such calm gravity, appearing as if they were saints of the Most High God. They would not eat or drink anything that was not just right. If any one drinks a glass of wine, they look with horror upon him as a reprobate, unspiritual and altogether evil. When we read to them the words showing that Jesus drank wine with his disciples, and promised that he would drink it new with us in the Father’s kingdom, they will at once attempt to “spiritualize” it all away with a big “fish story” of their own

concoction; but their prayers, their devotions, their aspirations toward God are filled with their sensuous habits and desires. These are "whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones." The voice of God is still echoing thru the earth from the mouth of John, "Every man that hath this hope purifieth himself even as he is pure."

This idea of purification is not external washings, or bathings, but it is actually a pure life. It was said in the beginning, in the allegory of Adam in the Garden, "In the day that thou eatest thereof, dying thou shalt die." Were you ever in the presence of one who was actually dying by degrees, and noted the fetid odor from the emanations of his body? The whole world, that is living in generation, is in that dying condition and the emanations of their bodies are unclean. On the contrary, there have lived persons in the world whose lives were pure, and of whom history has brought down to us the words, "their bodies were perfumed with sweetness." Do you say this is all material and external, and does not belong in any way to the spirit-world? Did not God "create all things by the word of his power"? If so, then can we arrive at any other conclusion than that of Hermes, "as below, so above"? Therefore if in your earth-life you are a dying, corruptible, disintegrating body, can it be possible that you are otherwise than a stench in the nostrils of the pure, the holy, the immortal?

The Lord, thru our instrumentality, has given you "Practical Methods To Insure Success," methods for cleaning up and making body, mind and soul, a "sweet savor unto the Lord" and to all the Lord's people. And not only has he given you the beginnings, the a, b, c, of this cleansing process; but he has given you all the instructions requisite for the purification of the body and mind in all the other teachings of the Esoteric books, and

has summed up and elucidated the teachings in one small volume, "The Goal of Life or Science and Revelation." Thus the Esoteric movement has been to the world what the teachings of the Christ were in his time. And he said to the people, "If I had not come and spoken unto them they had not had sin: but now they have no cloak [covering or excuse] for their sin."

Now in this 20th century God has sent to you a message which, if ignored, and the opportunity it presents is not accepted, you have no cloak, or covering, or excuse, for your sins, for your very life and thought is unclean in view of the Divine Mind. Then awake, arise, purify yourselves, live the life of righteousness and purity! Live the regenerate life, and thus overcome death, the stench of decomposition, and become one with the immortals.

May the holy spirit be with you.

"For the way of man is not always in his power, but it belongeth unto God to give, and to comfort, when he will, and how much he will, and whom he will; as it shall please him, and no more.

Some unadvised persons, by reason of their over-earnest desire of the grace of a devoted life, have overthrown themselves; because they attempted more than they were able to perform, not weighing the measure of their own weakness, but following the desire of their heart rather the judgment of their reason."—THOMAS A'KEMPIS.

BEING BORN AGAIN

BY L. D. N.

AS man's second birth opens to him a world of relations and experiences, vastly transcending those of the physical plane, the question arises in the mind of the earnest seeker, How shall those who are under the limitations of the sense-consciousness and relations, awake and rise to the light, freedom and supremacy of the spiritual? How is the new birth, or the opening of the spiritual consciousness to be effected while in the body? This is not only a very practical question, but one that involves the most stupendous issues of human life and destiny. The opening of the spiritual consciousness, not only frees him, while yet in the body, from the irksome limitations of sense, but overcomes and banishes every evil from his life in the world, without suspending his relations to the world. The first step is the recognition of his inner spiritual nature and divine relationship as a present reality. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The second step is the unalterable resolution to be henceforth true and loyal to that relationship, and then, in the faith which the conviction of this stupendous truth and the awakened desire for its realization inspires, commit all into the Father's hands for the outworking of his power and the fulfilling of his purpose in us.

As the spiritual nature relates man wholly to God and the laws of purely spiritual being, the entire thought and desire must be centered on God, to know him in that tenderest and nearest of all relations—that of parent and child—giving the whole heart in unreserved consecration and trust to his sure leading and certain prov-

idence. This attitude and act on the part of man never fails to open the consciousness to the immediate presence and quickening touch of the Father's spirit, which kindles into glowing activity the regenerating fire, and by its transforming power brings every organic condition of soul and body into entire conformity with the Divine purpose in the life. "Ye shall seek me and find me, when ye shall search for me with all your heart." From that time the education and advancement of the soul is entirely in the Father's hands, and the immediate and constant inspiration of his spirit brings to fruition all that is of divine intent and promise.

It should be remembered that the Father's love is seeking the constant and cheerful co-operation of the heart of his child, infinitely more than the child is seeking that of the Father; and hence, man cannot thus open his heart and life to the Father without coming under the immediate cleansing and transforming power of his omnipotent love.

Faith is born of recognition and desire, and according to the strength of the conviction and intensity of the desire, will be the strength and activity of the faith; and according to the measure of the faith will be the result, because this is the measure of the co-operation with God. "Have faith in God," said the Master, "and nothing shall be impossible unto you." "All things are possible to him that believeth." Faith has no tentative effort; it begins in the certainty of finishing, and works calmly on as tho it had omnipresence at its disposal and eternity before it. Let us be glad, therefore, that the new day is dawning upon the world, an era of universal liberty in the awakening and emancipating of mind, bursting the tradition, dogmatism and arbitrary authority, whether in science or religion.

THE TRIUNE LIFE

BY J. F. EWEN (London)

"AND the light shineth in darkness; and the darkness comprehendeth it not."—
John i. 5.

MANKIND, in accordance with the drift of their dominant desires, may be considered as belonging to three different classes, the Spiritual, the Intellectual and the Animal.

There is an innate feeling to which we are all subject at times, that we are not in our right place, a longing for an ideal state, which to some can be represented only by a very high order of perfection. This feeling will, apart from all Scriptural records, warrant one in stating that we are literally fallen beings, fallen from a higher state to a lower one. When we add to this belief the historical facts of Holy Writ, there is an overwhelming conviction that in the dim past each of us have been in a higher spiritual state; that we are now encased in matter thru our own fault; and that this fallen state is attributable to nothing else but **DISOBEDIENCE TO GOD**.

Whilst as children, we believed that this disobedience was an inheritance from our ancestry; yet many of us are becoming aware of the fact that our disobedience is our own doing. The Infinite justice of God demands such a conclusion, and the teachings in regard to reincarnation, as given in our Bible (John ix. 2), and in regards to Karma (Matt. v. 25, 26), affords a satisfactory premise from which we can accept such a conclusion.

Let us roughly outline what we mean by the three classes aforementioned—the spiritual, the intellectual and the animal. There is a small number of the human race

who work for no other object in life than spiritual achievement in some form or other. There is still a larger number who spend their time and energies for the enjoyment of the rewards of the intellect. Startling tho it may appear at first sight, the greater part of the human family, in fact almost all, work from morn till night, from week to week, from year to year, for no other purpose than the enjoyment which they obtain thru the exercise of their five senses. They have no consciousness of spirit, and no consciousness of intellect, excepting so far as these minister to their animal instincts.

For instance, we admit that intellect has made it a rule to set more or less fixed times of the day for meals; this minor triumph of the intellect is more the result of the wisdom of the race leaders (seen and unseen) than the choice of the majority. How many of us individually have chosen certain hours of the day for certain meals? Have we not rather fallen into line with the custom of the country to which we belong? Again, the same wise decree of the race leaders have fixed a more or less rigid time-table for the hours of sleep. Would it not be much wiser, much healthier, much more in line with Nature's own principles, to give the hours of the early morning to work, instead of having to continue our work by means of artificial light in the evenings? thus leaving out of the lives of the majority all opportunities for true recreation. How few rise before it is light! and how few retire before it is dark! Whilst these changes are almost unanimously approved of on the intellectual plane, yet how few have a desire to see such alterations brought into effect. Does not this very *lack of desire* prove which plane people belong to?

If you have followed this line of thought to this point, you will readily agree that a few, and only a very few, have so far risen above the animal state of existence.

This accounts, perhaps, for the slowness of the growth of the Esoteric Movement in general; but true progress cannot be hindered, for it is one of the immutable Divine laws, and surely, tho at present slowly, the Movement is forging ahead with a march that is ever onward. Let us rejoice in the increasing interest which people are showing for these higher truths that are being given to the race.

Broadly speaking, the object of our life on this planet is to learn nothing more than the great fact that disobedience to God is an impossibility in its ultimates. As St. Paul puts it, in his sermon at Athens, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." At some point in our past experience we have tried to deceive ourselves, or allowed ourselves to be deceived, that we could disobey God with impunity; and in order that we might learn the error of our way it was necessary for us to take on a bodily form, that we might see for ourselves the result of our so-called disobedience.

In the realm of spirit-life, seedtime and harvest become one, there is no intervening lapse of time. Hence, if it were possible for a spirit to disobey God and remain in possession of his spiritual powers, chaos would reign and hope disappear. But in the wisdom of God such a state of affairs is impossible; hence, disobedience to God ensures the loss of spiritual powers. Loss of spiritual powers means, sooner or later, a desire for their recovery; and this entails a desire to return to a loving obedience to God. In order that we may profit by our experience, we have to return to the state of obedience by means of the veils of flesh, or coats of skin, which cover us. By means of our material coverings the vibratory rate of desire is slowed down to an enormous extent; but as our eyes become open to the spiritual light, this vibratory

rate is quickened, until in the words of Job (xxii. 28), "Thou shalt also decree a thing, and it shall be established unto thee;" and in the words of Isaiah (lxv. 24), "Before ye call, I will answer"—manifestation following immediately upon desire without even time for vocalizing that desire; but we reach this state by growth.

To the man living in the material senses, disobedience to God may seem but a trivial matter. To the same man when he reaches his spiritual state, disobedience to God is a thing unthinkable; for to such a one the very thought of disobedience is itself sin.

So far as we can, let us trace the steps in the growth from the animal man to the spiritual man; to do this clearly it is necessary to point out that one may be functioning on any or all of the three planes and yet belong to that class from which spring the motives of his activities.

Starting first with the animal man, comprising by far the greater mass of mankind, is it not a fact that if these only had sufficient material health and wealth to enable them to satisfy the pleasurable exercise of the senses, that they would, for a short time at least, be a happy, contented race? On the surface of things, is it not the inability of the majority, thru some cause or other, to get a full satisfaction of the demands of the senses at the bottom of the unrest of to-day?

The units forming this class need to have their consciousness awakened to the fact that they are more than animal beings, that they have powers of intellect that can lift them to a higher state. A perusal of the various humorous books on the "Cave Man," *et cetera*, shows very clearly how the animal man in a primitive state is brought to a knowledge of this wonderful possession—the intellect. Discovery soon leads to appreciation; appreciation leads to an intense desire for more, and thus

his life activities are transformed more or less to the intellectual realm; but note that the object for which he lives is still the gratification of the animal senses. He has learned the superiority of mind over brute force, and appreciates it only as it enables him to attain his object. He learns *thru certain laws* (which in reality are Divine, but of whose Divine relationship he has no inkling) how to obtain his desire. By obeying these laws, tho he may not be aware of it, he is learning, in some measure, *obedience to God*.

When, in the course of development, he bows down to his god of stone or wood, he begins to ascend to the spiritual plane, by first learning the spiritual laws of aspiration and devotion; but note, tho he has transferred his activities from the animal, thru the intellectual, up to the spiritual plane, he is still a member of the *animal class*, for the the object of his life is still the gratification of the animal senses.

Coming right up to our present age, we shall similarly see how man is learning a new set of laws on the animal, intellectual and spiritual planes, tho still remaining in the animal class. Man now does not use the ax-heads to cleave his opponent's defenceless head, but in this twentieth century, he uses explosives, electricity, will-power, *et cetera*, for the same object on a larger scale. When he is using his brains in competition with his peers on business lines, is he not doing the same thing on the intellectual plane that the primitive man has done on the animal plane? In the majority of cases is not the object the same, viz., the gratification of the animal senses? And are not such people, intellectual giants tho some of them may be classed as belonging to the animal stage of development?

Let us now ascend to the intellectual class. It is certain that the primitive man who first thought of an

ax-head must have belonged to this class; for, before he could exercise his dull, heavy mental powers to conceive of such a brilliant idea, he must have found pleasure in intellectual exercises, in order to have encouraged him to spend his time in putting two and two together in this way. For the intellect can grow only in putting two and two together to make five, the additional fifth being, of course, the new conclusion arrived at—to him quite a new mental process. But we do not know how many hours that renowned individual had spent in thought before he saw the feasibility of fixing a handle to the middle of the ax-head, in order to apply the LAW of leverage to force, and so multiply the effect of a blow. He certainly belonged to the intellectual class, and was on a higher plane of development than many of the tradesmen of to-day who labor in Woolwich Arsenal merely for the sake of obtaining the wherewith to satisfy the demands of their senses.

Coming again to the present day; the agnostic professor at Oxford, or Cambridge, who spends his time in intellectual pursuits for the sake of the intellectual pleasure he derives therefrom, is typical of the man living on the intellectual plane and belonging to the intellectual *class*. Are there not in our churches and chapels, more or less exceptional cases of ministers who have not experienced the "New Birth," who have not "been born again"? Consequently these labor from week to week, using their brains, their intellects, to provide food for the flock that come to hear them; these ministers are ignorant of the Holy Spirit. To such the Holy Spirit, like other similar mysteries of the kingdom of God, is but an intellectual concept, described and limited by words confined to their dictionary meanings; instead of being as we know, a spiritual reality, which, by its very nature, is impossible to define or limit by any intellectual means. Such men,

whilst their activities may be used on the the spiritual plane, belong to the intellectual class.

Now we come to the spiritual class. First of all let us look once more at our primitive ancestor, who, whilst his comrades are fighting their tribal battles, finds amongst the captives taken, one who had borne an inveterate hatred toward him, yet he remembers not that hatred, but releases him, binding up his wounds, giving him food and refreshment, and bidding him go in peace. Does not such a one, by heaping coals of fire upon the head of his enemy, belong to the spiritual class, altho acting only on the animal plane?

Secondly, do not some of the ministers who contribute their sermons to the weekly papers, belong to the spiritual class, tho acting in this capacity on the intellectual plane?

In the third place, take the case of a little child, helpless in his weakness, yet praying with intensity to his God, that the two elder boys who are vigorously hammering one another in a school-fight, may not hurt themselves, but rather, that they may learn to love each other—does not such a one in the mightiness of his faith, the simplicity of his trust in Divinity, outstrip all those we have hitherto mentioned? Does he not belong to the spiritual class when acting on the spiritual plane?

In this article we have considered the three sides of man's nature, the material, the intellectual and the spiritual. The mastery on each plane must be achieved before we reach the God-like powers of man in the IMAGE AND LIKENESS OF GOD.

This view of life helps us to regard with love the man who sweeps a crossing for his subsistence; for he is learning the spiritual law of service on the material plane. It helps us to respect the the efforts of sincere politicians; for they are learning the spiritual law of service on the

intellectual plane. Also it helps us to appreciate the sacrifice of those who have left their worldly relationships to live a life consecrated to prayer, meditation and concentration; for such are learning the spiritual law of service on the spiritual plane.

In Jesus of Nazereth we find the man who, as a carpenter, served on the natural plane, as a teacher, served on the intellectual plane, as a healer, served on the spiritual plane, he himself having finally mastered the lessons of life on all planes, for by his sufferings learned he obedience (Heb. v. 8); and having learned the lesson of complete obedience to the Father, this world could no longer hold him, his work was finished. He ascended to higher spheres, and has thus opened the perfect way for every son of Adam to follow him.

If these thoughts are meditated upon they will help us to understand some of the mysteries of life around us. And when we seem in our own path to come up against a hard wall, we shall know that we have only to look up, trusting in the Almighty God as our Savior, and we shall find ourselves lifted up completely to a higher plane of experience and usefulness; the seemingly hard wall being but the end of the plane of experience which we had reached, and the beginning of a new one on a higher level.

So life on this planet, with all of us, is but a continual revealing of new lessons, each one tearing from our eyes another of the fleshly veils of sense, which our former disobedience had cast over us. Thus, step by step, we rise until the mighty promises of Jesus shall be fulfilled in us, and according to our faith it shall be unto us in every detail of our life *instantly*, before we have time to express our will in words.

May the blessing of the Spirit be upon all who read these words.

NATURE

BY LEVESON BATE [London]

WHEN we want to know a thing so that we may give another to know it as we know it ourselves, it is well to allow that particular thing to make its impression first upon ourselves. So in speaking or writing about Nature, we should come from the hills, the sea, the woods and the meadows as spokesman of their message unto us. What is our first impression? Surely one of sanctity, our second, one of majesty; our third, one of mystery.

It may be thought that our concern is Man, and truly so, but we can never know man until we have surveyed him from the solitude of the woods, or the quietude of the heights. "Far from the maddening crowd," as Thomas Hardy has it, we can view Man, the epitome of all that is, in better perspective.

It has been said that "there is nothing new under the sun," but I invite you to the youth of nature. Come, in imagination, away from our estimates of life born of city narrowness and taint, and for a while, let the pines and the the oaks, the cascades and the lakes, the tempered light of the forests cast their magic spells about us. Let us forget all foolish annoy, our little trifling concerns, which we are wrapt up in, and let us come out into the broad expanses, and "consider the lilies of the field, how *they* grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these, and behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet, your Heavenly Father feedeth them."

Nature in its wild entirety offers an abounding satisfaction for the mind of man. The ever-burning gorse bush, lit with the flame of the imminent Divine, blooming in a blaze of golden blossom, the out-spilt fire of the larburnum, or the flowing moonlit river, or this dazzling sunlit sea, what enchantments do they spell to the illuminated mind.

Or, let us pitch our camp on the sandy home of the pine-needle, and, stript of all the accumulated phantasmagoria of the trivialities of the common round, turn our eyes to the silent majesty of the sweep of the Milky Way in the midnight sky. What indescribable beauty! what a word from the Heart Divine! Here we may be alone with the Infinite Consciousness, which we call God. Here we may divest ourselves of props and protections of every kind, and feel a freedom and a self-reliance which shames our shuffling and dodging, which enlarges our horizons, and lets in the harmony of the Song of the Ages.

Let us harken to that message of deep calling unto deep: for truth is what the far sky means, and let us endeavor to pour out that message into a time that has all but lost its sense of God.

These plain, simple pleasures lift us out of our vanities, and rid us of the false and absurd values we have set on temporal things. Then shall we wait for the Dawn and remember that Humanity is God's eternal morning; the eternal promise and hope of Gods *to be*. What feeble attempts are our literature, poetry, paintings and music, when we listen to this opened, spoken tome lying stretched before our eyes and beating on our waiting ears. But oftener our thoughts are in other directions; are habitually on the plane of petty affairs. We are filled with our concerns about our property, as we are pleased to call it. We make fools of ourselves by saying that we own the land, or the sea, or the air, or we are

troubled that we do not possess the moon—or what not. Let us get rid of these obsessions; cease chasing such “will o’ the wisps,” which only obscure “the light that lighteth every man that cometh into the world.” Our country is the undefined universe itself, and our home, God himself.

“Our birth is but a sleep and a forgetting;
The soul that rises with us, our life’s star
Hath had elsewhere its setting, and cometh from afar.
Not in entire forgetfulness, and not in utter nakedness
But trailing clouds of glory do we come
From God who is our Home.”

Come, in imagination, along the shore and watch the wind-tost foam, filled with the light, and see it rush, returning to the parent ocean, like a mass of living diamonds and pearls. Let us look into this rock-bound water and see the turquoise of the noon-day sky reflected therein. Here is a health, a gladness, a splendor, a perfection which pours contempt on all the caricatures we have made of things, which denounces our desecrations and ridicules our Science.

Pass along the hedgerows and consider the foxglove, the daisy, the wild rose and the robin’s nest. Wander by the side of the rippling streamlet and notice the yellow iris and the lotus flower. We must run our fingers thru the good, clean earth, must search in imagination the highest heavens, and journey with the thistledown. Have we been present at the bursting of the tulip-cup? or seen the emergence of the butterfly? Have we learnt that inspiration is with the Dawn, and found that the spring of the spring is the autumn? Have we waited for the sun to sink behind the hills, swathed in purple, green and gold? or for it to dip into a sapphire sea? Have we risen on the chorus of the birds at day-break and joined our morning hymn with theirs? Have we ever deigned

to notice the dew-spangled gossamer of the clinging web, or the iridescence of the insect's wing? Have we paid attention to or considered the perfect line in the formation of the quartz-crystal, or cared to watch the changing cloud-picture of the afternoon sky?—Nay, rather we have been concerned with the laying up of treasures of the world where moth and rust doth corrupt.

Let us sink into the deep contemplation of this which we behold. What is it? We are led out of our depth at once, and yet we must get into deep water if we are ever to learn to swim. And therefore we reply that this visible universe is the expression of the Body of God.

By microscope, balance, spectroscope and telescope the scientist may search the minute, and peer into the far undefined expanses, or may tell the composition and weight of the rolling spheres, yet in that very probing and prying, calculating, weighing and measuring, forego the chance of the Beatific Vision.

The pollution of Nature is not a necessity of the life of man, it is only his destruction, and this age needs to be reminded of this perhaps more than any other in history. We pity the man who looks at the sea only to remember the price of fish, or he who sees in the forest nothing but timber. This is debasing, as well as is the pouring forth of volumes of smoke into our atmosphere, or the contamination of river and sea with needless, increasing and ever unceasing masses of filth.

More and more as we search the literature of the past ages, and of the present, are we forced to the conclusion that this is indeed the gospel, the best word of guidance the world has ever received, viz., "Consider the lilies of the field, how *they* grow, they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." There is no saying of Truth better than this, spoken by Him who was

himself the perfect self-utterance, or Word of the Father, the Word by whom the worlds were made.

Oh, the hardships, miseries and agonies of toil which man goes thru! Why? Why? Such things are not necessary to wrest from Nature that sustenance with which she abounds and is so ready to vouchsafe.

What glorious communications man might pass to man were we not all engaged in stopping each other by pursuing negatives that die! Grasping and grabbing at baubles that perish. When we look at the flowers we may well feel ashamed of ourselves, their spirit is sweet perfume, whereas the emanations from our minds and the courses of our actions are often the "sin against the Holy Spirit" in each other.

The crying need of this generation is a gospel of health, and by close association with Nature we take upon ourselves her power, grace and purity; for, "Nature beats in perfect tune." We imbibe her recuperative and restorative attributes, and tread again the path of health. We find we have forgotten essentials, such as breathing well, walking well, and simple, sensible clothing and diet. We find ourselves largely bereft of the health which is our due, which can be restored only by a desire of the masses to keep untrammelled and undefiled the vigor and vitality of the Wild.

There is one other great use of Nature for man. Not very long ago might have been seen around Bonn, a man walking along the lanes, thru field and bye-way, reading the message of the violet, seeing the image of the lover reflected from "the meanest flower that blows," and this was the great Beethoven, one who has so enriched the musical world by the exquisite harmonies and melodies of his symphonies, gathered from Nature's wells of Truth. Or, another might have been seen in Lancashire and Cumberland, and this one was Wadsworth translating what he saw

into poetry. And a third might have been discovered tost upon the ocean in the stormy northern climes, registering it in symbols, so that the orchestra might reproduce it, this was Richard Wagner, the greatest nature-reproducer or artist of all times. Do not these men substantiate the truth of our claims?

We grant that our life is mean, but how did we find out that it is mean? Surely it is because we have moments of remembering our true Homeland, for as St. Paul reminds us, our true citizenship is in heaven. The greatest of my objects in writing thus about Nature is that we may, by this close association with the world as God presents it to us, so prepare ourselves that we may be partakers of the Spiritual Illumination; that our spiritual eyes may be opened. We are continually shutting out Nature with superficialities, and detaching ourselves from the massive repose of her perfect equilibrium which imparts to us an eternal youth. I am not pleading a return to barbarism. I am pleading for a reaction against the barbarism of our so-called civilization which holds the life of man so cheap. The culture that cities can give us is not the equal of that we may gain by the contemplation and the following of the primal sympathy of Nature's first state.

The more we probe and pull to pieces, the farther do we get from the things of value, virtue and veracity the farther do we wander from the paradise of our native home. Let us not forget our Origin, whence we came, and whither we go, for "whence the rivers do proceed, there shall they return."

NOT MY WILL BUT THINE

BY DAVID

It was the Master, Jesus the Christ, that said, "Nevertheless, not my will, but thine." He also said to Nichodemus, "Ye must be born again." The first statement seems simple enough. Let us reason together and see what the requirements are. First, we know, both from a Biblical and a historical standpoint, that Jesus was a Master: therefore it required a master mind to make the statement understandingly, "Not my will, but thine." When I say a "master mind," I do not mean a master mind according to the world's understanding, men of genius in the things pertaining to the external man; for instance, Nichodemus, who was one the foremost men of his time, could not understand what Jesus meant, when he told him, "Ye must be born again." For, Nichodemus asked: "Can a man enter the second time into his mother's womb and be born?"—"Jesus answered and said unto him, art thou a master in Israel, and knowest not these things?"—"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" And, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John iii. 4, 10, 12, 14.)

The quotations I have made from John's Gospel, concerning Nichodemus, are to show that with all his learning (which related purely to the material realm of consciousness) Nichodemus' mind was unable to grasp the simple statement made by Jesus the Christ, who was talking from the spiritual plane of consciousness, when he told Nichodemus he must be born again. What I am trying to do is to show how a bridge may be built, or a link formed, between the ultimate realm of this world's

consciousness, and the realm of the consciousness Jesus was referring to when he told Nichodemus, he must be born again. The adage, "As below, so above," shows that different planes of consciousness have their correspondences in each other.

In the material plane we know that the kernal of wheat has to die in the soil before it can bring forth its kind. This is a partial correspondence (to the mind of this world), leading to the crossing of the bridge to the dawning consciousness of the next world, or spiritual realm. When Jesus told Nichodemus that he must be born again, Nichodemus, in order to understand what Jesus meant, would have to die (as literally as the grain of wheat) in all his loves and likes of this world's consciousness.

Being Born of water, and of the spirit, as Jesus said, means the absolute conservation of the generative fluids, which enables a man to be born of spirit. If a man's mind and loves are turned towards God, and he has lived the life until his whole consciousness is merged into things spiritual, then will he be able to say, as Jesus the Christ said, "Not my will, but thine."

The question may be asked by those who are beginning to turn their minds towards things spiritual, and have no knowledge of the regeneration, as taught by Jesus, How can the sex fluids retained in the body bring about the rebirth?—It is because this substance is as a refining fire, which enters into the nervous system, and gradually builds a bridge in the consciousness between the material plane of consciousness and the plane of the soul, on the soul-side of life. The realm on the soul-side of life will correspond to our aspirations before we cross the bridge, so, we make our own heaven, or our own hell. This heaven or hell will meet us, so to speak, when we cross the bridge, which we may do if are able to retain the life generated in the body.

THE MYSTERIES OF THE KINGDOM OF HEAVEN

BY GUNNAR NAUMANN

"It is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."—Matt. xiii. 11.

"In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets."—Rev. x. 7.

THAT there is a certain mystery in all things is a fact known by all, and moreover, it is known that on each plane of existence there are exterior and interior things.

In this age, the greater portion of the human race knows scarcely anything about the interiors, but as we are approaching the close of the present dispensation, and the minds of many are opened to think on the higher, spiritual plane, and in harmony with the involved divine thought, these mysteries are being revealed.

When we reach this higher plane of life, we see many things that are mysterious to those on the lower planes. From spiritual heights, we may look down and see all things in the worlds below, but not *vice versa*.

This law holds good on every plane from the divine to the angelic, to the spiritual, to the human, the animal, the vegetable and the mineral, in seven successive orders, each one of the higher orders being in a great measure unknown to those next below, and absolutely unknown to those of the still lower orders. "The light shineth in the darkness and the darkness apprehendeth it not."

The mysteries of the four lower orders are partly revealed to us thru the sciences, but not as to the divine principle involved. The cause-world, as well as the ulti-

mate result of creation, is revealed to us only as we thru regeneration arise into consciousness of the divine life within us. We then see that each plane of existence is in a certain harmony or correspondence with all the other planes, having originated from the one creative source, and, by the laws of analogy, we form some idea of the things in the higher realms. The mysteries of God's kingdom are not revealed to us all at once, nor to all in the same measure; but as we are able to bear them and have real use for them. The Spirit of Truth shall *lead* us into all the truth as fast as we need these truths, and are willing to make a practicable application of them.

And we have the particular promise that the Holy Spirit shall lead the people of God into a clear understanding of all his laws and truths, at the close of this dispensation, in order that we may be made the instruments in his hands for the overcoming of all the powers of evil and for the introducing of his glorious kingdom. The revelation of one mystery solves another, until all is revealed as one harmonious system, for all truths cohere as one bundle.

The regenerate man is a mystery to the unregenerate man, because the latter cannot look up (interiorly) and see the truth of spiritual order. Neither can he feel or realize the emotions of spiritual love and joy. But the regenerate man has all the experiences of the natural life behind him, and knows all the things that pertain thereto.

The mysteries of God, on every plane, are innumerable to those who try to search them out by mere reasoning without spiritual intuition; because in the inmost of all creation there is a spiritual and a divine essence involved. "Canst thou by searching find out God?" (Job xi. 7.) And, "An animal man receiveth not the things of the Spirit of God, . . . but the spiritual man examineth all things." (I. Cor. ii. 14-15.) And, "Things which the eye saw not and ear heard not. And which entered

not into the heart of man. Whatsoever things God prepared for them that love him. But unto us God revealed them thru the Spirit, for the Spirit searcheth all things, yea, the deep things of God." (I. Cor. ii. 9-10.)

The mysteries of the Kingdom of Heaven may be considered in three groups, or on three different planes, corresponding to body, soul and spirit, or the three essentials in unity.

First: The mysteries of the bodily or earthly life are the mysteries of the incarnation of the spirit, and the process of the evolution of the human race, and God's kingdom in the world of matter. These mysteries are revealed to us in the Word of Prophecy, for, "The testimony of Jesus is the spirit of prophecy."

We are approaching the close of the age, the experiences that God's people will soon have past thru, and the regenerate life that they live, will clear their vision, so that they may not be deceived by any false prophet, or religious movement. For those who have the Spirit, the way of the true church of God is clearly set forth in parables and symbols.

Second: The mysteries of the soul, or soul-life, which is the Kingdom of Heaven within us, and which can be seen and understood only by the regenerate man. This regenerating power, which is now taking hold of a few who have learned to cease from carnal thoughts and desires on the plane of generation, will draw us together into one body, which will be the means of the regeneration of the world. Then indeed will open up the

Third: The Mysteries of the Spirit and the spiritual world; which is the kingdom of heaven in its interior, the beginning and the end of each successive cycle, i. e., eternity; for God is a spirit, the Alpha and Omega, the Father-Mother of all.

The mystery of prophecy, or the real divine thought,

hidden in the Word, as to the nations and the church, is now being revealed unto us, and shows unto us the horrible state of the so-called Christian churches, and of the civil powers to which they are attached. It is necessary for us, God's true people, to see this as it is, in order to separate ourselves therefrom, and to come out from them, a purified and holy people (See Rev. xviii. 1-4).

The (first) *beast*, with the seven heads and ten horns, which is the entire world power, with its seven divisions of national powers, now about to be formed, and with Europe, as a confederacy of ten monarchical-democracies, is coming up out of the sea, i. e., out of the great mass of the nations, with its beast nature of the sex impulse and greed developed to a frenzy. This beast and its mate, another beast coming up out of the earth (Rev. xiii.), which means the ecclesiastical power arising from the nominal Christian people, are now beginning to take shape as the most terrible power of oppression that the world has ever seen, or will see. The beast has its feminine companion, not wife, the fallen church. This body of pretended followers of Christ is an enemy of God's people, even a worse enemy than the beast, for she is drunken with the blood of the saints and the martyrs. This is the *Great Mystery, Babylon the Mother of Harlots*, sitting on the scarlet-colored beast. Both are closely joined together, for a time, and growing to the maturity of their natures, which will be the ultimate of the fall—the climax of evil and corruption in the world. At last they turn enemies, as all evils do, and the beast shall hate the harlot, and utterly destroy her. (Rev. xvii. 16.) Thus shall the purpose of God be accomplished and the corrupt institutions destroyed.

The impending crisis is near. The judgment will soon take place. But how?—"Come hither and I will show you the judgment of the great harlot." The true people

of God are taken away from her, and also are taken from her the life and the truths belonging to them. She is left desolate and naked, in the condition that she herself has brought about; and she suffers the consequences of her sins, hated, curst and destroyed by the world powers.

Judgment does not take place as the world imagines. It is a process of separation of good and evil, truth and error. No judgment can take place except thru the truths of the Word, as Jesus said: "This is the judgment, that the light has come into the world." When any man is enlightened in his soul, or mind, he judges himself, because he must see the evil and wrong and separate them from himself in order to be saved.

In the judgment that is now soon to come over the world (Matt. xxv.), the Son of Man shall come and sit upon the throne of his glory, that is, the power of love and truth shall prevail, and he shall gather all nations, *et cetera*, that is, wherever the nations are gathered under their respective forms of government, the truths of justice and righteousness in governmental and social economic laws shall be revealed unto them. And he shall separate these nations, *et cetera*, that is, they will separate themselves by their very lives and ideas of justice that they have. This is not a judgment of dead men, or of spirits, but of the living nations in the world. Those who wish to associate themselves with just and righteous governments, do so, and go into the age of life and joy; but those who are of the beast nature, and do not wish to join with the people of the new age, must go into the "eternal fire," or the fire of the age, prepared for the devil and his messengers, that is, they go into a state of society which they themselves have created by their iniquitous and oppressive acts and laws. Thus the good governments are establisht, and the evil governments are "cut off."

This prophecy of the Lord is concerning the great social and national changes in the history of the world at the end of the present age. The people belonging to the beast power, are the cause of such conditions in the world, that make slaves, prisoners, destitute and hungry people, of multitudes. They do not minister to Christ and his brethren. They do not want laws of justice and equal social rights for all. But God's people want these things. We want such laws and conditions of society that there need be no poor, no prisoners, no criminals or unfortunates. We shall minister to Christ and his brethren in love. God's spiritual kingdom in the world must have a foundation of orderly and just government, for the nations to be built upon. We are now at a point where we shall have to flee into the desert, away from the face of the dragon, separating ourselves from the corruption of the world. But from this condition of things will be born the new age, and the 144,000, who are to be rulers with Christ.

Here the downward movement of the race, the fall, will cease. The knowledge of good-and-evil thru experiences in generation and carnal desires has come to the full. The cause of all evils, suffering and death is found. Now, at last, is man permitted to put forth his hand and take also of the fruit of the tree of life, and eat and live forever. Then the mystery of the soul-life is also revealed. The mystery of life is in God, "In him was life, and the life was the light of men." The inmost life in all creation, and in the human race, is the divine principle of creative and generative energy, without which all life would become forever extinct. This divine energy, or power, exists by virtue of the divine love and wisdom united in a marriage relation; and we realize this as we are transformed into the image of God. For then the emotional and reasoning faculties in us work together, thru the spirit, to

produce in us higher and higher ideals, until we think the very thoughts of God. And this divine thought and divine will in us, of which is born "the new man," is the Logos, or life itself.

When the truly regenerate children of God come together in one united body, the power of their life will be realized as it never can be while they are scattered. The time is near at hand for us to gather together at his presence. May it soon come. We then shall have the power to be what we will to be, as a body of God's chosen people, for we shall be marked with his name, YAHVEH.

TO "BIBLE REVIEW"

BY MARGARET K. REGAN

Most eagerly I wait for Thee, thou Messenger of love,
As from the Ark did Noah wait the message of the dove.
Thy pages shine with Hope's glad light, most beautiful
and fair;

And as I read, I feel indeed a sacred presence there.

Truth bids me know her by the garb wherein she clothes
her form,

In words of wisdom from on high, Thy pages doth adorn.
As from beneath the darkening clouds, shines forth the
sun's glad light.

So thru the den of death and sin, comes forth Thy message
bright.

Dear Messenger, thru all the earth make haste from end
to end,

The sheep will hear and know Thou art their loyal, loving
friend,

Nor weariness nor pain shall stay Thy one desire to roam,
Till Thou shalt bring on Love's glad wing the long-lost
children home.

THE SOUL IN THE NIGHT

BY LUCAS MARNER

"My God! my God! why hast thou forsaken me?"—Matt. xxvii. 6.

THESE words which Jesus cried aloud from the cross on Calvary, carry a feeling of despair to the heart. When we speak them to ourselves a darkness overshadows us; for they were uttered in very truth during the dark night of the soul. In our calm moments God to us is peace, love, joy; but when on the wheel of fate we are carried into some great convulsion, then does God indeed seem a destroyer.

Why should we consider such dread words? Why not dwell upon the beauties of life and not upon the dark phases? Because, in order to understand life fully, we must ourselves look upon both sides of experience, the light and the dark, the sunshine and the shadow. Not only must we look upon both sides of life but to understand really and fully we must pass thru them. The mountain-top of joy, and the valley of despair, must become part of our experience, for the kingdom of God cometh not by observation. O dwellers in generation, tell me, is life a song, a song of joy? is the psalm of life a psalm of triumph? Ye brooks, do you always flow by mossy banks? Ye flowers, will you bloom forever? When the bird of sorrows, the raven of despair, enters the inner chamber of the heart, what does the sorrowing one say?—"Get thee hence into the tempest"? Does it go?—Nay. Then cries the soul, out of sadness, "O raven, whose beak is in my heart, tell me when wilt thou leave

me?"—The answer comes, borne upon the wind, "Nevermore!"

To the unregenerate it is always "nevermore." Once let the fierce dragon, in whose breath is death, lift its head over the horizon of life, and terror seizes their hearts. They become numbed with fear, and go about with halting steps, ever conscious of its presence. If we read the heart, we shall find it ever dwelling on the hopelessness of life. Wandering in a strange land, not knowing the way of life, they await the death which soon comes. In their hearts is the murmur of a song, the song of death:

Life's battle is er,
Life's surging is done,
The conflict is ended, '
But no victory won.

The shadows of night
Come down on the soul,
I wander in darkness,
O God! like a ghoul,

In a land of strange mountains,
Of towering height,
A wind that goes wailing,
Thru infinite night;

A land of strange valleys,
Where dark waters flow,
A deep river moaning
Of infinite woe;

A dark and strange lake,
With soft, heaving breast;
With soul sad and weeping
For infinite rest;

A vastness and silence,
A fathomless gloom,
Beyond the strange mountains,
An infinite tomb.

We of the regeneration would, however, consider this moment calmly and without fear; for, do we not possess that power that will yield to no circumstance? bow the knees to no giant? cringe to no terror?

These words are the cry of a human heart. Why?—Because, when I repeat them to myself I find an echo in my own heart. What is an echo?—Thoreau, in his well-known book “Walden,” describes an echo: “I speak to the woods and the woods send my words back. To the sound that I sent forth, the woods have added theirs also, so that the answer I receive is my cry plus that of the woods. It is no longer my cry, because it has been increased in intensity. The depth of the woods have vibrated in sympathy with my voice.” Thus when I say, I find an echo in my heart, I find that my heart not only repeats the words, but vibrates in sympathy with them. From this it is possible that not only Jesus may utter such words but also I, or you, or any one. Circumstances may arise, clouds may gather, the heavens become dark and foreboding, we may come to some Calvary where, by the hatred and malice of unregenerate humanity, we may be lifted up on a cross, and where words such as these may rise from our hearts. Such is only too possible. How shall we act? The actions of those in generation, in the face of disaster remind us of the way children act when entering a wood. How they shout and play as they approach the wood. They enter it with merry hearts. Soon, however, the solemnity of the woods overawes them, and as they go deeper into its gloom, one by one they become silent, until, at last, scarce a voice is heard. Only as they emerge again does the freedom return. Thus with

humanity. In youth life is joyous, free from care, time passes, responsibilities come and with them, darkness. It is in the gloom of the woods where the pathway is either obscured or overgrown, that fear takes possession, and doubt sways the mind, which finally yield to despair. How few find the pathway that leads to the light of day! How many are overcome!

There is but one way to find the path, and that is to work while it is day; for in the night of despair no *man* can work; it is beyond *human* power. If, however, while it is day, whilst the skies are clear, we fill our hearts with the light of truth, admit into our consciousness the beauties of the divine nature, set our feet upon the rock of God's great name, then, if time brings us to the vale of tears, to the valley of the shadow of death, where perchance we may be raised upon a cross, there still will be ever with us, a light that shines out of the darkness. Tho the darkness may not comprehend it, the light will not be in vain; for it will shine thru the gloom and illumine the way; and tho the powers of darkness may overcome the body, yet with Jesus we may say, "Into Thy hands I commend my spirit." Let us therefore, work while it is day.

"LET THY KINGDOM COME"

BY ENOCH PENN

ONE day as I lay in my hammock, with my mind turned toward God, and in my heart the desire that God's kingdom would come, I became conscious of an angel presence standing before me, regarding me quietly. I observed the perfect poise, and felt the wondrous calmness, of that presence. Almost involuntarily the question arose in my mind, and I asked, "When will God's kingdom come?"

Quietly, but clearly, the answer came, "When men are able."—"When men are able!" Alas! when will men be able? When?—When will men even desire that God's kingdom be established among men?

Before men can desire and ask intelligently for anything, it is necessary that they have at least some knowledge of that thing. And so, in considering the prayer, "Let thy kingdom come," it were well to consider the term, "God's kingdom," and what would constitute the coming of that kingdom.

If we go to some distant island, far out in the ocean, and we find that all the inhabitants of that island consider the laws of our country binding upon them, and they obey them; and at the same time they recognize as properly having authority over them those representatives of our country who are sent among them to administer the affairs of state, we say at once, these people are fellow citizens, this place belongs to and is a part of our government. We reason that it is so with the kingdom of heaven. So, if we were to go among any body of people, no matter who, or no matter where they may be, and we find that those people know the laws which govern the lives and actions of those in the heavens, the angel-world, and recognize those laws as binding upon themselves, and they live in harmony with those laws, then we know that such a people must constitute a portion of the kingdom of heaven. We know to the extent that such a people could be gathered and live in harmony with the laws of the kingdom of heaven, to that extent would God's kingdom be established on earth among men.

But alas! how few there are who in their heart of hearts desire to conform, in every particular, to the laws of the kingdom of God. In the teachings of the Christ, of his apostles, and of the prophets, we find these laws

more or less clearly elucidated. And while we all desire that others shall act toward us according to these teachings, how many are willing to conform to them and act accordingly toward others? How many *can* do so, even tho they know these laws, and honestly try to live and act in accord with them? How many have so far conquered the old, carnal nature in themselves so that they are able?

Some say, "I can serve God anywhere; the kingdom of God is within me." There are millions of Jews dispersed over the world. They are a nation, in a way, but, where is their country? where is their kingdom? where is their king?—They have none. They are a people, it is true, and some of them keep, as best they can, the ancient laws and customs, which they feel are binding upon them.

The kingdom of heaven is not for those who want it. It is for those who are able. It is for the willing and obedient. It is for those who have the will to obey its laws.

We look for the gathering of God's people. As the Spirit cried by the mouth of the psalmist, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Yes, God's people will be gathered together some day. And there the kingdom of God will be established among men. It will come! It will come when there is enough of the spirit of God in men's hearts to overcome their carnality, and urge them to gather together. It will come, as surely as God's word is true. It will come, "When men are able."

THOREAU'S JOURNAL

“NOT without a slight shudder at the danger, oftentimes, I perceive how near I had come to admitting into my mind the details of some trivial affair, and I am astonished to observe how willing men are to lumber their minds with such rubbish, to permit idle rumors, tales, to intrude upon what should be the sacred ground of the thoughts. Shall the temple of our thoughts be a public arena where the most trivial affairs of the market are discussed? or shall it be a quarter of the heavens itself, consecrated to the service of the gods? It is important to preserve the mind's chastity in this respect. Think of admitting the details of the criminal court into the mind to stalk profanely thru its very sanctum sanctorum; to make a very bar-room of your mind's inmost apartment. By all manner of boards and traps threatening the extreme penalty of divine law, excluding trespassers from these grounds, it behooves us to preserve the purity and sanctity of the mind. It is so hard to forget what it is worse than useless to remember. If I must be a thoroughfare, I prefer it to be of the mountain brooks, and not of the city sewers. There is inspiration, which comes to the attentive mind from the Courts of Heaven—and there is the profane and stale revelation of the bar-room and the police court. The same ear is fitted to receive both communications; only the character of the individual determines to which source it shall be open, and to which closed. I believe the mind can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. If we have thus desecrated ourselves, the remedy will be by

circumspection and wariness, by aspiration and devotion to consecrate ourselves, to make a fane of the mind. Every thought which passes thru the mind helps to wear and tear it, and to deepen the ruts, which evince how much it has been used. How many things there are concerning which we might well deliberate whether we had better know them. How insensibly an undue attention to these dissipates and impoverishes the mind, robs it of its simplicity and strength."

•
LET'S REMEMBER THIS

"The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly.
The gleaming of a sudden smile,
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means, 'I cannot speak,
But I have heard;'
The note that only bears a verse
From God's own word—
Such tiny things we hardly count
As ministry,
The giver deeming they have shown
Scant sympathy;
But, when the heart is overwrought,
Oh, who can tell
The power of all such tiny things
To make it well!"

—Unidentified.

OVERCOMING ENVIRONMENT

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

MANY who are hearing for the first time of the great advantages of the Esoteric life, will at once begin to say: "Yes, it is well for those who are so situated that they can live such a life; but everything is against me in any endeavor I may make to attain this high ideal."

Now we want to prove to the satisfaction of all, that there are no adverse circumstances which cannot by the grace of God be overcome; and you can rest assured that when once you set your mind on the attainment of all that is good and noble, all the powers of good, that is of God, will be arrayed on your side. You must therefore be on the winning side, for while the powers of evil are very mighty, the powers of good are Almighty, who will, as Paul says: "daily leads us in the train of his triumph; making us more than conquerors." Because we exercise the powers of him to whom all power and authority in heaven and on earth is given, and to whose name, not only the powers of nature, but also the power of the spiritual world have been made subject. If this was true during the earthly lifetime of the Son of Man, how much more must it be so, since God hath highly exalted him; even to the right hand of the Majesty in the heavens: far above all principalities and powers, might and dominion, and above every name that is named, not only in this age but in that which is to come. And he says: "To him that overcometh will I give to sit with me on my throne [sharing my authority] even as I also overcame, and sat down with my Father on his throne."

His way was not smoothed, but was as rough and thorny as it was possible for any way to be. His environment was one of poverty and voluntary weakness—as saith the prophet: “He was despised, and we esteemed him not.” He made himself of no account; of no reputation, and his mission compelled him at the same time to set himself against every earthly power and authority which might otherwise have helped him. Every circumstance seemed to be against him, his whole earthly environment.

But he said to his disciples: “Be of good cheer; I have overcome the world;” and every fresh step that he took was in defiance of all the world-powers, visible and invisible, a victory over all the forces of the prince of the power of the air—the emperor of this world—who, as the Strong Man armed, kept his house. With a touch he loosed the prisoners of Satan, and with a word he expelled the garrisons from his human fortresses.

Now this he did, as he expressly affirms

FOR OUR SAKES

that we in our turn, following his steps, might be able to triumph thru his victory. He emptied himself and became in all points like unto his brethren, that his brethren might become like him—overcomers of the world, the flesh, and the devil.

And tho, indeed, it is true that he did among men, works that no other man ever did; yet, he says to us *now*: “He that belives into me; the works that I do shall he do also, and

GREATER WORKS

than these shall he do, because I go to the Father.” This promise certainly includes the overcoming of every difficulty—altho it might be as a huge, insurmountable mountain in our path—it shall be removed by faith into the sea of oblivion.

There are some who say what we are all too apt to think:

"If only my circumstances were favorable, I would follow fully in the footsteps of Christ, and my whole aim would be to do the will of God, and to reach the highest ultimate of attainment possible to man." But this is altogether a wrong view, for if there were not these difficulties to be overcome, we could never be overcomers, and therefore, never be followers of the Great Overcomer.

To make the way easy would be to destroy all incentive to exertion. *We can serve God best in the face of the greatest difficulties.* They of whom the world was not worthy had trials of mockings, scourgings, bonds and imprisonment: they were stoned, sawn asunder, destitute, afflicted, tormented.

In the present day we are not troubled in the same way, but we have just as much to endure in other ways, thru adverse environment. The oppression is manifested in a different way, but men are still lovers of money, more than lovers of God. And a million times as many lives are sacrificed to-day to Mammon, as were in olden times to Moloch. War has slain its thousands; but Commerce its tens of millions.

Modern Civilization has multiplied its juggernauts a million-fold. It is safe, therefore, to assume that the vast majority of mankind are under the iron heel of its despotism, and that you, my brother, and you, my sister, are, more or less, its victims, and that therefore, your environment seems to you unfavorable to development. This will be so, if you allow environment to be your master, but now I beg of you to rise up in God-given strength, offering yourself to the Will of God as a living sacrifice, taking the name YAHVEH, which means "I will be what I will to be." Henceforth you will be master over your own body, and bring it into subjection, and having conquered that which is within, you will find yourself, "more than conquerors" over all the powers of

the enemy without. Already you have, as a son of God, been set free. You have only to arise and claim your freedom, for your great Leader and Forerunner has given you authority over all the powers of the enemy, and nothing shall by any means hurt you.

When we begin to call people to the Higher Life, they begin with one accord to make excuse. But we venture to say that not one of these excuses is valid. There is no set of circumstances which cannot be overcome, when Omnipotence is on our side. Let us see how much these excuses are worth.

The first says, "I am sick, and therefore, I cannot come."—But this is the very reason you should begin at once to live the Esoteric life. It is seldom too late while there is life in the body.

You may say: "I am fairly well, but I suffer from the close, confined, or drafty atmosphere of my shop, or office. How can I build up a strong, straight body under such circumstances?"—Our advice about breathing will fit your case. Practice when you can, deep breathing, especially that exercise in perfect breathing from the base of the body upwards, using all the lung surface. Always breathe thru the nostrils, for in them there is a perfect apparatus for purifying and warming the air, so that no impure or cold air can enter the lungs. In this way colds can be avoided, even in the atmosphere of a cold, drafty shop. Another says: "I have long hours, I have no time for proper recreation or exercise."

The antidote for this, is not only breathing exercise but fruit diet. This diet being so much more easily assimilated makes up for want of exercise by purifying the blood; making it thinner and thus improving its quality and accelerating the circulation.

The most powerful antidote, however, against the unnatural conditions of our forced environment is the living

of a pure life, and the conservation of the vital fluid. This is most essential to the preservation of health and strength under any circumstances. For where the person is continually exposed to cold, the heat of the body is preserved and maintained by the increased circulation and richness of the blood. So that the Esoteric life suits every environment, and its methods are an antidote against every conceivable disadvantage of environment. Indeed, that which appears the easiest is the most difficult. As Christ said: "How hardly shall they that have riches enter into the kingdom of heaven," while it is to the poor especially that the Gospel is preached; for they alone are rich in faith. But tho all alike have a spiritual environment which is against them, in which our struggle is "not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this age of darkness; against the spiritual forces in the heavenlies. On this account, we are clothed with the whole panoply; the complete armor of God—above all, taking up the shield of faith with which we shall have power to quench ALL the fiery darts of the evil one." (Eph. vi. 10-20.)

FROM DEATH UNTO LIFE

BY I. L. HARPSTER

"It is appointed unto men once to die, but after this the judgment."—Heb. ix. 27.

THERE are two thoughts that stand out prominently in this Scripture, namely "death" and the "judgment." A close analysis of this Scripture becomes necessary in order that a clear understanding of it may be reached. And further, this knowledge becomes possible thru the spirit of truth, as exprest in the Divine Word itself.

Inthe first place we need to give the generally accepted

interpretation of this particular Scripture. During a friendly correspondence several years ago relative to "immortality," our friend voiced the accepted interpretation by saying; "I have always understood that 'It is appointed unto men once to die, but after this the judgment.'" So from this, "death," to the average individual, has reference to the dissolution and decay of the body.

We cannot arrive at a clear understanding of this particular Scripture unless we view death in all its phases. Neither can we understand the meaning of death as implied in this particular instance, except we consider with it the law of reincarnation. Then again we are at sea as to what the judgment consists; what the real significance of the term implies. That we may arrive at a clear understanding of the two dominant thoughts of the Scriptural reference, different passages of Scripture must be employed. Perception of truths become possible only by "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

"Death" is a term in the Scriptures that is employed in a double sense; that is, it may have reference to physical death, the death of the body, or it may have reference to a condition; that is, "dead in trespasses and in sins." Then again, the word "die" has a phase of meaning differing from the usual understanding of the term; these facts assist us to a clear understanding of the Scriptures relative to the subject.

During the Master's ministry one of his disciples asked his permission first to go and bury his father, and then he would follow him. But the Master replied, "Let the dead bury their dead, follow thou me." It is plain to see that the Master here employed the term "dead" in a double sense. The physically dead was to be buried by the living dead. That which we mean by the "living dead" is those that are living under the carnal law, the

law of generation, which has prevailed since the time of Adam. For the Lord God said to Adam, "In the day that thou eatest thereof, dying thou shalt die." Therefore the Master called those living under the carnal law, the law of generation, "dead," for the reason that, the law controlling and governing them would finally result in the death of the body. This will suffice to show the interchangeable use of the term "death," as employed by the Master.

The apostle Paul declared, "If in this life only we have hope in Christ, we are of all men most miserable."—"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." Truly we have a paradox, for if the apostle Paul died daily, he became only more alive, for his physical and mental strength became renewed, and as to these he became more alive. To "die" as here spoken of by the apostle Paul, was to die to the loves of the flesh—the law controlling generation, the carnal mind and all it implies. Therefore, in the phenomenon of "dying" two phases of its action are evident; first, the life leaving the physical body; second, the body dying to its former order of life, thru the infusing of the divine, spiritual life of God. In keeping and absorbing the water of life, this spirit restores in man the pristine essence of life, again admitting him to his Edenic state. And it was this life the Master came to teach, and to restore.

The teaching of the law of reincarnation is prominent thruout the Scriptures, and yet Christian people hold up their hands in holy horror when such a thought is mentioned. No doubt with many, the law of reincarnation is confused with the teachings of the transmigration of souls. In Hebrews we read that when the children of Israel rebelled and disobeyed the Lord God in the wilderness, the Lord God swore in his wrath, "They shall not enter into my rest." If this is true, it goes to show that if

they had not sinned they might have had a time of rest. However, Paul further informs us that not all that came out of Egypt sinned; therefore there is a Sabbath for the children of God that did not sin. In the last chapter of Daniel the angel of the Lord spoke to him saying: "But go thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days." This goes to show that Daniel must be in the flesh in order to have a standing upon the earth at the end of the days.

Job also claimed this for himself: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And tho, after my skin, worms destroy this body, yet in my flesh shall I see God." While Job realized that the body he then had should be destroyed; but when he should receive his subsequent body (be reborn) at the "latter day," he should see God—"For in my flesh shall I see God."

When Jesus asked his disciples, "Whom do men say that I the Son of man am?" they replied, "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets," which goes to prove the people of that time believed in the law of reincarnation.

Another conclusive evidence that reincarnation is taught in the Scriptures is clearly shown by the Master in his reply to a question raised by the Sadducees, relative to the woman who had had seven husbands, as to whose wife she should be in the resurrection. "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more." These last words, "Neither can they die any more," prove conclusively they had died before; not only once, but undoubtedly many times. In fact, many rebirths are necessary in

order that man may reach perfection. It is only thru growth that finally enables man to conquer himself—that he takes the dominion as purposed by his Creator, from the beginning.

The Judgment: "It is appointed unto men once to die, but after this the judgment." The judgment, then, is not in force until after death, the death as here understood. The Scriptures declare we shall be judged according to the deeds done in the body. Judgment cannot come to those that are dead and their bodies in the graves, for they are cut off. Judgment can come only to those in the flesh, whether their deeds be good or evil.

The Master has the following to say regarding the judgment: "The Father judgeth no man, but has put all judgment into the hands of the son." Even Jesus the Christ declared he came not to judge the world, but he said, "the word I have spoken it shall judge him (man) in the last day." Now if the Father judges no man, and even the Christ said his words should judge man in the last day, then the Son of man, he that is born anew, must judge man; the son of God within man is he that is to judge, bringing all his deeds to the light that they are wrought in God. And as "all judgment is given into the hands of the Son," then every deed, act and thought is judged by the Son of God formed in man. These Sons of God become a law unto themselves. Not lawless, following the weaknesses of the flesh, but conforming to the mind of Christ who was created in the image and likeness of God.

As we have seen that reincarnation is the order operating, and necessarily so, for the evolution of the race in order that it may arrive at perfection, then our Scriptural reference, "It is appointed unto men once to die but after this the judgment," cannot have reference to death of the body. For if reincarnation is the order operating on

the earth plane, then death has overtaken man many times on this sphere of action, and so the appointment of man once to die cannot apply to the Scripture in question. "Death" in our Scriptural reference can mean but one thing, namely, dying to the carnal nature by putting on the mind of Christ. When man puts on the mind of Christ, then all his thoughts, acts and deeds come into judgment, and are measured by the standard of divine law and order.

From death unto life—wondrous thought! Man has struggled thru many ages, held in bondage by the law of carnality; but he may now bid adieu to its pleasures and pains, for hidden within the "tree of knowledge" is "good and evil." He may now arise in the light of the Star of the morning, guiding him into eternal life and bliss on the ocean of peace, where the light becomes more beautiful and radiant, enabling him to rise on the wings of eternal love.

The day-star is dawning, and as the clouds and mists of the night have cleared away, the sun of Righteousness will shine forth in all its brilliancy and glory, heralding the great millennial day in which the kingdoms of this world will have become the kingdoms of the Lord and his Christ.

SACRIFICE

BY H. E. BUTLER

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."—Ps. l. 5, 6.

THERE are several important thoughts embodied in this quotation. First, "gather together;" we all understand what it means to gather together an audience, a body of

people, an association. Second, who is to be gathered?—It is the “saints,” those that have zeal and earnestness and devotion to God. Third, these saints are “those that have made a covenant with me,” have entered into covenant relations with God, have consecrated their lives and all that they have and are and hope to be to YAHVEH Elohim, to the God of all the universe. Fourth, these saints are those that have made covenant relations with me “by sacrifice,” that is by letting go, surrendering, crushing out all the old appetites, passions and desires, causing the animal or sensuous nature to become absolutely subordinate to the mind and will of the Spirit.

We may ask the question, What is it that we sacrifice? We have been in the habit of thinking that sacrifice is a loss of something desirable; and it has been so held in the Christian church for ages, that they should “mortify the body;” but they have misquoted, for they should “mortify the DEEDS of the body.” Because of this misconception, the monks and devotees have gone around with a sober face, depriving themselves of every pleasure, depriving themselves of every good and grand thing that God has given them, thinking that they were making a sacrifice unto God. That thought of going around as a mournful, disconsolate, miserable creature seems to have actuated the devotees in all the past.

The Catholic recluse shuts himself up in a dismal cell; feeds his body on the most meagre food; sits and counts his beads in a formula called prayer, day after day, week after week, until it runs into years and a life time. The Hindu devotee sits naked; deprives the body of the normal elements of food; sits upon spikes, to make himself as uncomfortable as possible, to torment and to get free from the body; or sits for years with one hand uplifted until it grows in that position—every form of self-torture becomes a delight unto him, to the sacrifice of all real

knowledge, of all real joy, of all realization of what it is to be one with the Father, a realization of joy, bounding, exultant joy and peace.

We do not wonder that God by the prophet Moses said, I perceive that the imagination of man's heart is evil, and only evil continually (Gen. vi. 5); for joy in his people is a delight unto the Lord. But when the people came before God to worship, mournful and sad, it was an offence unto him. God's spirit is the spirit of love, wisdom, joy, peace and most glorious happiness. God is love, and in the kingdom of God nothing but peace, happiness, transcending the highest imagination of the human consciousness, can exist. When he created the world, he designed that all things should work together to produce that same peace, joy, happiness and rest. Evil imaginations of man alone has transformed this peace and joy into misery. Will you please stop and think for a moment reasonably, soberly? You never think of heaven, the presence of God and of his angels, other than as a place of joy, of exultant happiness; do you? then how can it be possible that it will please God, that it will be right—how can it be possible that it is not a sin, a crime, to pretend that you are serving, loving God, by making yourself miserable, despicable and low?

Such practices of self-torture and abnegation as have existed in the past, and in some places still exist, are slanders, libels upon the sacred name of God. Then what is the meaning of "those that have made a covenant with me by sacrifice"? It means first, that we have built up around the word "sacrifice" much that did not exist at the time of its origin, the Bible times. The real thought behind the word is letting go of an inferior thing and taking hold of a superior thing; as: A mother seeing her child with a poor, dry crust of bread, takes it from him, giving him something better—a piece of excellent bread

and butter, or a piece of cake. That is the nature of the sacrifice that God's people make when they make a covenant with him. We, in our ignorance and folly, think, when we are required to give up those things that are producing sorrow and misery and death, that we are making a sacrifice, when, in reality, the dear, loving Father-Mother God, is taking from us the instruments of self-torture and misery, and giving to us of his own great nature, which embodies all that belongs to the kingdom of heaven—all the inconceivable peace, joy and happiness transcending the highest imagination. Then we are required simply to give up these things that bring evil and sorrow upon us. The grandsire of Israel was given the name Isaac, which means laughter; and I have often thought of the word of God by the prophet, "When YAHVEH shall again bring the captivity of Zion, we were like them that dreamed, then was our mouths filled with laughter."

Now we shall consider the words of our text, "Gather my saints [or zealous ones], together unto me, those that have made a covenant with me by sacrifice," those who are wise enough to let go of the bitter herbs of earthly existence and reach out and take hold upon the sweets and joys of the kingdom of God and his righteousness. He says, "gather these." Some of our would-be wise ones say, "Oh, no, let us stay out with the people where we can do so much for them." This is much like the idea of sacrifice that has been held by people of all classes, both Christian and Pagan who think by some torture, some self-abnegation that they obtain great merit before God. Such ignorant nonsense is projected into the minds of God's people, by dark, unseen, elemental spirits; and the people accept it because they know not the law of God, and nothing about the methods ordained from the beginning by which these great things are to be accomplished.

God's law and method is spiritual and not physical. You in your folly, think that by staying with the people you are doing wonderful things to help them, whereas you are not helping them; but are seriously hindering them and yourself, and procrastinating the divine order and method that would be thoroly effectual. Why did the Lord Jesus say, "Where two or three of you are gathered together in my name there am I"? Did he not make a mistake? Why did he not say, "Wherever one is working alone I am there working with him." According to some, Jesus made many mistakes of that kind.

God always speaks in harmony with the Divine Purpose and with the laws produced in the world by that purpose. That purpose embodies the fact that all men are members of one body, and that each are members in particular. If God had designed that each individual should be perfect in himself, or herself, he would never have made them members of one body. If you cut off your finger, or your arm, saying to yourself, that arm is that which does the work, let it go on and work. Will it work? Will you not find that it needs the power of the body to enable it to do its work? Even so in the divine order, the whole body must be together, must be united as one man, then work can be done. This brings us to the great revelation given to John where he saw the 144,000 of the first ripe fruit of the earth gathered together in one place in obedience to the words, "Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness; for God is judge himself." When this body is brought together, harmonized and organized into perfect unity, then God himself, the everlasting Father, the God of the universe, will come into the body and will make it a king and a priest and cause it to reign as such upon the earth. Therefore we re-echo the words of the Father, "Gather

my saints together, those who have entered into covenant with me." Get them together, get them united, get them where they become one, where the spirit of God may enter into all the functions of the body to use, where his mind and will may have perfect expression. Then shall we realize that the word "Immanuel" means, "God with us." Alas, the weakness, the selfishness of his people!

Well did God by the prophet say, "Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of YAHVEH. YAHVEH, when thy hand is lifted up, they will not see, but they SHALL see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." (Isa. xxvi. 10-11.) Therefore let us remember that the great work before each individual is, first, to consecrate his life to God, to enter into covenant with him willingly—sacrificing every human desire, habit or love, and desiring above all things to become the expression of the mind and will of God.

By faithfully carrying out this principle, following faithfully the spirit of wisdom, knowledge and understanding received from God, you will eventually be brought into the unity, oneness of the spirit, be lead out from the scattered condition of the world, into the oneness of the body, wherein will be established the kingdom of God and his righteousness, and from which will go forth the love and power which will cause all men to feel, to realize and to know, that "God is with us." By and thru the emanations of that love and power the spirit of knowledge, the spirit of wisdom, and of power will be established upon earth; in other words, this body will have power to cause all men to come into divine order.

May the spirit of God be with and guide you.

THE VOICE OF THE SILENCE

BY LEO-LIBRA

It is said that no matter how fierce the storm roars, how strong the winds blow, or how high the waves toss, beneath the surface of the ocean is a deep calm—no ruffle, no commotion, no sound breaks that dead silence.

Oh Soul! out on the voyage of life, buffeted by winds and gales, often tempest tost, can *you* say that beneath the surface there is always a deep calm? that that calm is so perfect that you can always hear the “still, small voice?”—that voice that is not in the wind, in the earthquake, or in the fire. Ah, more! When everything is in commotion and turmoil, when all earthly moorings have disappeared, can you hear that voice *amidst* the tempest’s roar?

Yea, more, O Soul! When the waters of bitterness flow over thy soul, can you still sing? Can you give thanks for the storm, as well as for the calm? If you can, then know this, O Soul: The Haven of Rest is not far distant. If His billows have gone over your soul, and it still preserves its calm and poise, and the soul still sings *amid* the tumult, what waters are deep enough to drown it? what tempest strong enough to wreck it? What hidden rock sharp enough to pierce it?

BOOK REVIEWS

THE INNER LIFE And The TAO TEH KING, by C. H. A. Bjerregaard, Librarian, New York Public Library. 225 pages, cloth, with full title in gold, including the original name, TAO TEH KING, in Chinese characters. Theosophical Pub. Co. 253 West 72d St. New York, N. Y.

Laotzse was a very ancient mystic sage of China, whose writings were left in obscurity probably 2000 years B. C. It is very difficult to render in any other language the equivalents of Chinese words; and, as the work undertaken by this author is mystic and spiritual, only the spiritual mind has been able to bring to light to Christian civilization the valuable truths known and lived by a few ripe souls at that ancient time.

The way of life, as all come to know, is a narrow way. Christ teaches the non resistance of evil, the overcoming of evil with good; and this is practically the whole doctrine of the Sage Laotzse in his TAO TEH KING, which Mr. Bjerregaard has ably interpreted in part. But the good of simplicity, and the good of non-action by the personal will, and action only by the interior and spiritual will, are the ways enunciated by Laotzse.

The author states in the Preface: "These chapters were originally lectures to a small, but select company. They are now revised and published for a larger world." The thoughts in the book cannot be told, they can be known only to the receptivity of the soul. These thoughts are the bliss of non action, together with tremendous inner action, a paradox and attainment comprehensible alone to those to whom the so-called real, becomes the unreal, and the sense-life becomes simplified and stilled by the increased activity of the real within.

APPLIED PSYCHOLOGY, or Faculties of the Mind, by John Wm. Taylor. 250 pages, cloth. Price 5s. 5d postpaid (\$1.30). Address J. W. Taylor & Co. Skipton St., Morecambe, England. This is a new work on Phrenology, and will be found of interest and especial value to students of Phrenology.

Mr. Taylor is an independent investigator, and while he respects and accords generous credit to predecessor, he has endeavored to present the subject from his individual experience thruout.

Those interested are requested to address as above, or the Fowler & Wells Co., New York, N. Y., but do not send to us.

EDITORIAL

WE have been necessitated to add eight pages to this number of BIBLE REVIEW, and there were eight extra pages in the January number, as there came in articles that seemed to demand a place in the magazine. This magazine matter pressing for expression, has often deprived us of our editorial page, and the space requisite for other notices that we should like to have published.

We are glad to announce that there is a mutual understanding between the Esoteric Publishing Co. and the Christian Herald, so that we can offer BIBLE REVIEW (\$1.50) and THE CHRISTIAN HERALD (\$1.50), both for \$2.40. It is unnecessary for us to mention further THE CHRISTIAN HERALD, for it is known the world over as a leading Christian paper, and we feel that any one desiring to take the combination-offer will be well repaid for so doing.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits
Washington D. C. March 1913

Body	Enters	On	h.	m.
		day		
☾	♊	1	8	44 a. m.
"	♋	3	8	13 p. m.
"	♌	6	9	1 a. m.
"	♍	8	9	48 p. m.
"	♎	11	9	26 a. m.
"	♏	14	6	51 p. m.
"	♐	16	1	10 a. m.
"	♑	18	4	18 a. m.
"	♒	20	4	59 a. m.
"	♓	22	4	46 a. m.
"	♈	24	5	28 a. m.
"	♉	26	8	51 a. m.
"	♊	28	4	1 p. m.
"	♋	31	2	45 a. m.
☼	♈	21	12	10 a. m.
♂	♑	24	3	22 p. m.
♀	♌	16	2	54 a. m.
♂	♉	4	1	43 a. m.
"	♊	8	8	8 p. m.
"	♋	13	6	46 p. m.
"	♌	19	9	2 a. m.
"	♍	26	4	16 a. m.

On March 1st

♈	is in	♐	2°	31'	1"
♉	"	♑	4	14	21
♊	"	♒	3	54	49

BIBLE REVIEW

VOL. XI.

MARCH 1913

No. 6

LIFE AND ETERNAL LIFE

BY P. J. WILKINS (London)

LIFE may be described as ceaseless activity. This activity may be either mental, physical, spiritual, or all three. We set the physical in motion, or work and study with the mind, or seek the love and companionship of the opposite sex. This life, these activities, are common to every man. It is quite apparent that there are eternal opportunities for thought and effort or love between man and woman on this fair earth. These opportunities are as eternal as the hills, or as God himself. At any rate, as long as this planet lasts there will be work upon it, and periods of joy and recuperation for all. Such statements are readily accepted by almost every one. To the progressive man, an ever-widening field of knowledge and understanding, and to the good woman, an ever-widening sphere of love and beauty, lies ever before them; but to others, this glorious outlook on life is only fleeting. Such have been the dreams of youth and early maturity that have dominated every age and every clime and have carried this world forward until to-day. Love of work, knowledge, and sweet companionship are inborn in every man. Each one is a mind-center of experience or of acquired insight and knowledge

of the workings of human life; but so far there has always been one thing lacking, viz., the hope that what men have gained in this respect, the fruits of many efforts, may be retained and utilized by the individual on this earth indefinitely.

We would say, as a result of the final teachings of the Lord Christ—which have been given us by Mr. Butler, including all those things concerning the regenerate life—the hope, and assurance that we shall remain on earth and outlive its destiny, thus bringing about the final betterment of all earthly conditions, is the only legitimate conclusion that we can now arrive at.

But having arrived at that conclusion, and having received—it may be as few have received—direct word from God that such is the case, it does not mean, to use a homely phrase, “That thing is as good as done.” No, no, a thousand times, no! Every cell, or nerve center, of the human frame must answer, “No!” The real work is only beginning, that work being first of all, the gradual rise to eminence of the first ripe fruit or regenerate people here. Their growth takes place side by side, with the rise and fall of all others. They tread their path alone; but there is little to distinguish it in the external from that of the generality of people. While it is true that the mainspring of their lives is of a much higher and a finer grade, for they are seeking God continually, yet their apparent duties are very similar in form to those of others around them. At any rate, it may be said with perfect accuracy that there are many external duties which the regenerate man or woman may engage in with perfect propriety. Exactly what these are for this or for that individual, is of course known only to him and obtainable from God.

It is God's will to make us a part of his will, or, in other words, to act or to speak from the Eternal YAHVEH.

If Eternal YAHVEH is the mainspring of our organized and intelligent activities, be they physical, mental or spiritual, and the conditions are such that we can act from that standpoint for ever, then immortality becomes an accomplished fact.

This brings us to an important point: What are the necessary conditions? As regards the individual it is, of course, an absolute essential that all the life generated in the body be retained and utilized for the purpose of self-culture. The sustained effort to do this gradually endows us with a high state of efficiency, and we obtain conscious control of the body; but there is always a liability to failure, which can be avoided only by positive submission to the apparent restrictions and unpleasant, discordant circumstances and conditions that surround us. We have to hold to what we have, or, as it is written in the message of the Christ to those who make this attainment: "Hold fast that which thou hast that no man take thy crown" (Rev. iii. 11).

But to hold fast only, would be to stand still, and so we are called upon to persevere and prosecute with intensity and zeal those affairs and duties which God confides to us. We can expect that as we do this we shall be instrumental in bringing about those essential conditions in our surroundings, and on this planet, which will make immortality for the regenerate people an absolute certainty.

If we ourselves try to consider what must be done to bring these final conditions about, we discover a great variety of conflicting ideas, and we recognize at once that the real organizer can be YAHVEH Elohim only, so divine are the pros and cons of this or of that set of circumstances.

One thing is certain, before we can feel safe, whatever we do, and all that we can do, must be done because of

our unity with God and his Angels. If we are specially called to the propagation of the Esoteric teachings in their relation to the Divine purpose as our chief duty, well and good. The Esoteric Truths and the teachings of the Old and New Testaments form an extended circle which embraces all other duties, but there are "wheels within wheels" in God's purpose. The teachings which give life and vitality to all, are naturally followed by utilization of that life or vitality by thought and effort in innumerable directions. We are now in "the beginning of the creation of God" to which verse 14 of the same chapter refers. If we are acting in line with the mind and intelligence of the great YAHVEH Elohim, so that we naturally control the particular circumstances with which we are called upon to deal, it follows that we are doing something which is absolute in its relation to his Divine Purpose on earth, and perfect in its use and effect as far as we are concerned.

Every regenerate individual is a teacher in his own right. The integrity (faith in God), will-power, and purity of his life—all the desirable qualities which he displays, are effective teachings. The material interests of earth must all be cleansed by the inflowing spirit of God, in its recreative work. This work is not the direct result of intellectual or physical supremacy, altho these are useful adjuncts to the individual; it is the joint product of the man and his circumstance, the individual and his time. There are great happenings, but everything that occurs will come about naturally, even tho the Esoteric man may and will indeed see the hand of God exercising absolute control in every instance.

If all that we do—be it only eating or drinking or working—be done to the glory of God, we shall be happy. Those who do most to the Glory of God, are the least likely to say much about it at the time. Their experience

gives them the right and the ability to speak, but what they have done has already vivified the earth. In vivifying the earth they become its greatest servants and its most powerful agents for good. The recognition which they do not seek, must come to them of its own accord, for in their unity with God they are the source of every good. The wiser the world becomes, the greater the honor, the more stable and enduring their position here.

God being the fount of all life and honor, now and for evermore, it follows that everything we do or say must bear the impress of the Divine hand or fail. To seek him continually is the way to Eternal Life, to Immortality here.

RESULTS OF REGENERATION

BY L. D. N.

THE results of the regenerative life are: First, for the individualization of the personal life and consciousness thru embodiment, and specific relations to an external world, thru which the sense of personal identity is indestructibly established; second, that the embodied soul may re-awake as an individual to its original deific consciousness of being, and assume its rightful supremacy and dominion in and over all its relations to environment; and third, that thru the permanent ethereal organism thus secured, the individualized and embodied soul, as the offspring of God, may unfold its deific nature and powers, in endless career of an eternal destiny thru ever rising and expanding spheres of activity and achievement, in unfettered communion and fellowship with the infinite Father. This realization begun on earth, will be the dawn of the long-prophesied millennium, when vice, poverty and crime, sickness and pain shall be banished

from human experience forever; and the love of God in human hearts, shall make the love of man for man supreme and perfect, and the eternal Fatherhood will be revealed in the realized divine sonship and brotherhood of the whole human race.

Man, with his recovered deific consciousness, shall possess the secrets and mastery of nature; and the earth, under his more than magical skill, will be redeemed, and transfigured into a fruitful garden of beauty and delight, infinitely transcending the pictured Eden of primeval days.

This higher understanding gives us an ideal of salvation worthy the name, and floods the pages of inspired teaching and prophecy with new light, revealing the transcendent significance and sublime grandeur of their divine message. This understanding furnishes also, as we have seen, a satisfactory explanation of the divine purpose in placing man, for a season, under the law and limitations of the sense life, and also of the true nature of sin, its transitory character and results, as involved in the life of the natural man, and held to the circle of his activities. It thus vindicates the infinite wisdom and beneficence of the All-Father in his creation, and in the conditions under which he brings forth and prepares his children for an endless career of unfolding life and progress, a destiny of unutterable grandeur and blessedness, worthy "the sons and daughters of the Lord Almighty." We have here, the true standard before us, and must gauge our own attitude and position by it, each for himself.

While sensuous delights remain objects of desire and seeking, however refined and esthetic they may be, and while personal ambition continues a basis of motive and effort, we are on the plane of the natural man and under the dominion of sense and self, instead of having the

mastery of them. There can be no occult mastery of the elements and forces in nature and man, while we are under the dominion of self and sense in the domain of our own being. We must gain the victory and rule here, before we can rule the world and the things of the world.

To control desire, we must rise to the plane of the spiritual life which only emancipates from self and sense, and gives the victory over all. God having ordained and provided this transcendent and perfect life for all men as his children, he stands forever committed and pledged to its complete fruition in their experience. Man however, being endowed with freedom of will, this result is contingent upon his own choice and volition. Men must put themselves in the attitude to receive it at the Father's hands by co-operating with him for it, with all their heart, in desire, will and faith. If then we recognize our dependence upon God for this higher life as a gift and provision of his bounty, to be desired and sought for at his hands, it is the first and legitimate work of life to seek for it with all our hearts, in faith, even tho the motive be at first a selfish one. "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

This awakening to dominant activity of the spiritual nature, the opening of spiritual life and divine love in the soul, and the transformation of soul and body which follow, are not effected by the repetition of formulas, or any intellectual exercise or process as such, nor by any activity of the personal ego whatever. The spiritual nature can be thus awakened and sustained in activity only by the immediate touch and operation of the Divine Spirit in response to the earnest desire and faith of the heart. "By grace are ye saved thru faith."

Until, however, man seeks the vision and knowledge of the Father for his own sake, he does not open himself to the full operation of his Spirit, and the result will be fragmentary and imperfect, "The pure in heart shall see God." It is the desire to see and to know God as he is, for himself alone, unmixed by any personal consideration, which secures the "beatific vision." This vision of God is an absolute necessity to the complete emancipation from self and sense, and to bring man to the perfect realization of his own divinity and identity of nature with the Father.

THE PILLAR OF STRENGTH

BY F. M.

PHYSICAL buoyancy is the normal state of man. But its almost total absence in adult life, its rarity in youth, and its decline even in childhood, are some of the alarming conditions that confront the human race. This decline of strength calls forth the query, Of what is it the symptom?—We shall not attempt to give a direct answer to a question that has been answered in every age, and a thousand times in our own generation, but we shall give a few suggestions.

The love of action which prompts fishes to dive, animals to leap and caper, and birds to flutter, is manifest in the human race in the love of exercises that are rhythmic and graceful.

There are Christians who seem to be in search of spiritual comfort, who, in reality, find almost complete satisfaction in sensual ease; to that degree that their prayers are merely petitions for those things that will insure bodily comfort—for nothing is so common among them as the mistaking of laziness for piety. Their condemnation

of dancing in the name of morality; and their condemnation of physical culture and martial training in the interests of peace, betray a mentality in which imbecility and hypocrisy have almost reached an agreement as to division of spoils.

Three centuries before the Christian era Plato, the greatest moralist of ancient times, said, "It is very important that the sexes know as much as possible of each other." And our uncompromising contemporary (see "Practical Methods," seventh lesson,) has offered some fair arguments to prove that the dance is the surest safeguard of youthful morals and social concord.

It was no sentimentalist, but a hard-headed Russian strategist who dictated the terms of peace, not only to his statesmen, but to all the world, "If you want a long war, prepare for a short one; if you want a short war, prepare for a long one." His logic, as pointed as his artillery, holds good, not only on the field of Mars, but on every field of human activity. But preparation for war in any field consists in training, rather than in arming; for an individual or a nation may be loaded down with armor, as many are at present, and yet be in no condition for combat; even as a student may be bowed down under the weight of his learning, and yet by no means be qualified for the intelligent discussion of any subject.

The initial step in training for any definite purpose is the elimination of the superfluous, whether it be flesh or fiction: "We cannot attend to that which is not expedient without neglecting something that is expedient," says Pythagoras. But it would be a grave error to suppose, as many do, that gaiety is not expedient; indeed, laughter is as essential to cleanliness, and consequently to health, strength, and beauty, as are bathing and exercise, since they stimulate circulation; and no one can be clean who is under restraint.

When the body is in the normal state the several organs perform their respective functions uninterruptedly, and without effort. There are occasions when thru fatigue or exposure, a tonic or a stimulant becomes necessary, but such cases are rare. Almost invariably it is to shake off the stupor brought on by overeating or oversleeping that a stimulant is resorted to. But whatever weakens the body, also enfeebles the mind and enervates the will, and on this point, the reader need not remain in doubt that when he is really in need of a stimulant, or a restorative, he is in no condition to decide upon its nature, much less its quantity. Corresponding to the stimulant in dietetics are the "booster" or "boomer" in the business world, and the matchmaker in the social life, they may not be positively evil, but they are superfluous busybodies and, as such, are to be avoided.

The normalization of the alimentary function, altho not the highest, is perhaps the most essential, for only when this is accomplished can one reasonably aspire to the nobler privileges of life.

The enemies of liberty may give us a few suggestions on this point: For centuries it has been a practice among slave-holders, prison wardens and ships officers to administer violent physics to those whose strength and courage they had cause to dread; and whom they sought by such diabolical methods to intimidate. As a result of this, according to an English authority, chronic diarrhea has come to be a malady contingent upon prison-life, where quantities of astringent medicines are regularly served. The discouraging effect of stomach or intestinal disorders is probably known to most of the present generation; and no wonder, since white bread is regarded as the "staff of life." It is the inevitable cause of costiveness and makes necessary the regular use of laxatives, the advertisements of which meet the eye on almost every

advertising page. If the effects of the above-mentioned disorders are enervating, what must be the effect upon the helpless children who all their lives suffer from intestinal complaints? We have the answer before us in a pusilanimous race who, altho conscious of their degradation, seem powerless to free themselves from the most debasing tyranny—the food adulterator and the public grafter—which compels the immigrants to band together for protection from the adulterator, even as the early colonists built block-houses for protection from the savages. This adulteration the lowly Hindu Sudra resented as a sacrilege and a violation of his caste.*

But men suffer quite as much from mental indigestion as from any other cause. The “Preacher” must have had his prophetic eye on the present generation when he said, “Of making many books there is no end, and much study is a weariness to the flesh.” Yes, whatever vexes the spirit, wearies the flesh. And there are many writers who make an effort to exhaust a subject which they cannot even properly introduce.

*This is no exaggeration; a number of Hindu laborers held in jail in Sacramento for vagrancy were liberated on their refusal even to taste the prison food; however extreme this may be, we must confess that their fanaticism is not entirely without reason.

THE BORDER LINE

BY GUNNAR NAUMANN

"I WILL judge you in the border of Israel, and ye shall know that I am the Lord."—Ez. xi. 10.

To the land of Canaan, the Land of Promise, was given a certain boundary line within which the twelve tribes of Israel received their allotments. Outside were the nations. Israel represented the highest attainments of that age; and, including the ecclesiastical and hierarchical institutions, with laws, symbols and ceremonials, it was typical of the ultimate goal of the human race.

But its very name, Canaan (*lower country*), signified the lower plane of life on which the mass of the people stood, and still are standing. It was a "shadow" of the future glory of Israel, and of the "land above." The meaning of the word *merchant*, "A merchant, the balances of deceit are in his hands" (Hosea xii. 7.), is also significative of the degenerate condition of the people.

Generation is the ground on which all of the lower propensities are built. The love of money, wealth and property, comes next. "The love of money is the root of all evil." But this root grows deep in the ground of generation. The love of money and generation are very closely related. In generation there must of necessity also be developed a faculty to provide for the continued existence, growth and preservation of offspring. And as generation and death are complementary to each other, i. e., the one necessitates and implies the other, these faculties are derived from the same innate desire, the love of life—the instinctive impulse of self-preservation on the lower plane; the father-mother qualities in nature.

"To buy" and "to trade" signify to acquire truths and knowledge of spiritual things, and of all that is good and true; and in the opposite sense, of all that is false and evil. These two faculties (amativeness and acquisitiveness) are therefore related as the will and the intellect, and form the basis of character. A third faculty, which is a resultant of the two former, is the love of power or rulership, expressed in nature as the instinct of self-defence, or destruction of enemies, which is good when used for the sake of God and humanity, but evil when used for the sake of self.

These three are the principal lusts and desires of the natural man, and according to these we are judged, "For all that is in the world, the lust of the flesh [generation], and the lust of the eyes [greed], and the vainglory of life [love of ruling], is not of the Father, but of the world." (I. John ii. 16.)

All temptation also has its rise in any one or all of these natural desires, as exemplified by the temptations of the Lord Jesus (Matt. iv.), and of the temptation of Eve in the Garden. Here is the border line. Sooner or later we all come to this border line, individually, as a people, or as a nation. Here we are called upon to give up all desire on the lower plane, that we may desire the spiritual and divine treasures. If, at this critical period, we take a firm stand and, in the power of the Spirit, conquer and subdue the natural man, we pass over the border into the spiritual state. But if we yield to temptations and remain on, or return to the natural plane of the flesh and the world, we cannot escape, until, perhaps, after many incarnations, many lives of experiences, sufferings and judgments have past over us; then we at last come to the same border line again. There is no other way, no other door than the way and the door of Jesus—the spiritual birth, or regeneration.

Dear reader, are you near the border line, or have you crost over? You cannot stay *on* the line very long. You must either cross over or revert into the former state. I know that at least some of the readers of BIBLE REVIEW are only standing near the line. They do not fully realize what all this means. They have just looked over into the Promised Land, and have a faint idea of its glories, but have not realized or tasted its blessings.

With most of us the intellect takes the lead; and we are slow to follow with heart and soul, with feelings of love and a will to do what we know is right. With others it is the reverse. They are very zealous for God and humanity, but lack wisdom. The two should harmonize, as Divine Love and Wisdom are in perfect harmony. Love and wisdom were perfectly adjusted in the Lord Jesus, and the true church should be like him. It is not enough to see and to know. We must realize and become conscious of the indwelling life of love, light and power—of being raised up on the plane of the regenerate life. We are promised much more: We are not only to cross over and to take possession of the land, but we are to be rulers, leaders and teachers of the people in the future ages.

When we realize this, we also begin to see God's purpose with us and our destiny and place in the Canaan above. We realize that true regeneration means something more than what generally is called conversion. Conversion in some cases may be regeneration, but only in its first stages. The full and complete work of regeneration cannot stop short of the entire salvation of man—the salvation of spirit, soul and body.

"The first ripe fruit of the earth," i. e., of the church, or of this dispensation are those having attained to the fulness of the regenerate life and to the exalted position over all the rest of God's people. But if we are of this

body of holy people, we must go down into the valley of humility in order to stand the light of the higher regions. We are permitted then to look back on the lower states of our previous lives, in order not to be affected with pride over our high attainments. We judge ourselves, we get a correct idea of ourselves when we cross the border line. We know what we are, where we have come from, and where we belong. Reminiscences of our former incarnations begin to dawn upon our minds. We have nothing to boast of.

In the divine order of past dispensations, there were many souls who came up to the very heights of spiritual attainments, the highest possible for the age in which they lived. They came to the last life in a material body, that is, *material* as we understand it, and they did not need to reincarnate. Thru a process of refinement and absorption, they past the border line of the material world into the spiritual world, without corruption. Each incarnation is progressive until the last one is reached. Likewise progressive is each dispensation, age or cycle. The present dispensation with its revelations of the Word is therefore of a much higher order than the revelations of the past ages. Still, those who completed their series of incarnations were made like Elohim, and do not come back into a material body except for the sake of the salvation of the human race. For this reason Jesus often said that he "came down from heaven," "from God." Speaking to the Jews he said, "I am from above, ye are from beneath;" that is, from the lower forms or states of life you have ascended where you now are, and you still are on a low, natural plane. He used even stronger language than this: "You are of your father the devil," i. e., from those lower, beast-like incarnations of the carnal, generative impulse. But they were not always to be such. In a future age in their last

incarnation, when their experiences have come to the full they shall say, "Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 39.) The prophets also in many places speak of their re-incarnations, and the last one when *they*—the very individuals who sinned, and would not learn to live according to the will of God—shall be regenerated and live spiritually. (Jer. Chaps. xxxii and xxxiii.)

We are close to the border line of a new dispensation. At this time a judgment will pass over the world like the judgment that past over the tribes that inhabited Canaan, when the people of Israel came to take possession thereof. The Earth must be cleansed and prepared for the new order of things.

There is a border line between the different states of all things in nature; also between material, energetic, and spiritual substances. Where the world of matter ends, the world of energy begins, not energy, usually understood as kinetic energy, but the essence or substance of energy that pervades all. When matter is raised to incandescent heat it approaches the border line between material and energetic substances, and when the climax of heat is reached it passes over into this latter kind of substance. This energy is diffused thruout the universes and conveyed to the material world by the rays of the sun. In living beings it may be transmuted into will and thought activities, and these may be made spiritual and divine. Then thought is no longer an abstract idea as we usually think of it, but it is an entity, a real thing evolved from the Spirit that is the inmost of all. When all our thoughts and desires become God-like, i. e., raised to the light and heat of the divine intellect and love, we reach the final border line, where the Spirit is supreme, all things being subordinate to it. This is the Divine Power, from which, and by which all things are.

DUTY

BY I. L. HARPSTER

HUMAN life is governed by fixed principles; for each human entity becomes responsible for the knowledge acquired, and what one's duty is, is something one must determine for one's self. We must shoulder our own responsibilities; we cannot force our responsibilities upon others. Just as each blade of grass is a little different from another, so does power for accomplishment in every individual differ from that of another.

There is a wonderful range in the vibration of sound, and each individual is vibrating in some particular chord. Those vibrating in a certain scale may be influenced by others vibrating in their particular or dominant chord—some lower, some higher, all depending upon the quality of the awakened soul. For within the Infinite function the universe of souls, and the Infinite embraces the complete gamut of vibration.

Language has within it the chromatic scale of thought, the major and the minor scales; and a word painting may be dull or enlivening, saddening or inspiring, all depending upon the mood of the writer, and his cleverness in the right use and relation of words. His theme may be expressed in words embodying the grandest eloquence; words that will arouse and inspire others to action, awakening the genius lying dormant within them. While the writer's power of expression may perfectly portray thought in the concrete and in the abstract, giving pleasure and animation to those competent of interpreting his words, yet if his words fall upon the ears of one

incapable of discerning their fine texture, and unable to appreciate their worth and beauty, then all the eloquence, beauty and truth are of no avail.

Similitude upon similitude may be drawn from the marvels in nature, for the universe of mind is limitless. Beauty upon beauty and grandeur upon grandeur are met with on the way by the lowliest and simplest of minds, as well as those of the glorified geniuses of immortal fame and worth. In the galaxy of Infinitude are states of mind within states of mind in progressive order, wherein man is rising higher and higher in universal knowledge and wisdom, showing that man is interdependent upon man for advancement; that every realization of truth is a stepping stone to something higher; that these truths are colored by innumerable mentalities; and that the infinitude of mentalities are the planes upon which the human race rises higher and higher in the scale of evolution—the reaching upward and onward towards the perfect goal.

Duty rests upon the shoulders of every individual, and each one should give the best that is in him. The race demands that each give unselfishly the best, that those nearest to him may be enriched. No one is so humble that he may not enrich the world by a loving thought, act or deed. “To whom much is given, of him shall much be required”—the greater the responsibility thrust upon him; yet such a one in return receives his due reward.

It is duty performed imperfectly that keeps us on inferior planes. Worth is never lost, and the importunate scholar transcends his fellows, and in the end delivers the valedictory.

A duty well performed carries with it its own reward; not that the giver courts the favor, but the law compensates; for “What a man soweth, that shall he also reap.” “Cast thy bread upon the waters: for thou shalt find

it after many days;" in other words, give your noblest thoughts to the world, and you will be enriched in the end, thru the multiplication of their power and their worth.

A duty performed tho small in value, is not without its reward, and duty may be found on every hand. Every thought, every act, and every deed rendered for the good of another is a good to all. These are not hardships forced upon us, but they become rare pleasures. The value of a life of service is incalculable; it not only brings contentment and happiness, but the world has been made better for such a one having lived in it. Give the best that is in you. If each will perform this duty, this world will soon flower into the beautiful paradise of God.

Duty is incumbent upon all, for a thought exprest by a certain one, may be that only which can arouse another to action for a better and a grander life. Thought exprest in a certain way, tho exprest in a very plain manner, may be just what a struggling soul needs to inspire him to the true course of life. The lamp must be trimmed and burning, even tho the flame is not so bright as another's, for its added ray will help to intensify the light that all may see the tru'h.

Perfection embraces all; not one can be left out of God's kingdom. The work is not for the few, but for all, from the least unto the greatest; for each, thru his particular sphere, plays his part in the great symphony of the Infinite. Are we playing our part in the great song of life?—If not, then turn within and get into unison with the Divine, with the life that is immortal, that knows no death, but throbs with love ever calling to the son, "Trust in me and obey my voice." This is the great and final duty of man.

THE WANDERERS

BY R. C.

IT is astonishing how many people there are who have no definite aim or ambition, but just exist from one day to another with no well-defined plan. All about us on the ocean of life, we see men and women aimlessly drifting without rudder or port, throwing away time, without serious purpose or method in anything they do. They simply drift with the tide. If you ask one of them what his ambition is, he will tell you that he does not exactly know what he will do. Such can never expect to arrive anywhere but in chaos and confusion. A clear-cut program has a powerful influence upon the life. It unifies our efforts and gives direction to our work. No one ever amounts to much who does not take himself in hand and force himself to do the thing that is best for him in the end—not the pleasantest or the easiest.

The Esoteric People have an object in view—the grandest and most stupendous object that ever has engaged the heart and mind of man. We are content no longer to remain slaves to those things supposed to be necessities; but, by the assistance of Heaven, to remove back to heaven's original intention; to rise superior to the consequences of the original curse; and to tread underfoot, in vindicating the purpose of God, that mortal (however seductive) sexual, distinctive degradation, entailing dissolution, heired from Adam, or the first transgressor, who partook of

“The fruit
Of that forbidden ‘Tree,’ whose mortal taste
Brought death into the world, and all our woe.”

God did not, in the beginning intend that man should be a prey to pain, sickness and sorrow, and that his life should be terminated by diseases. The purpose—the original intention—is exprest in the following language: “Let us make man in our image, after our likeness; and let them have dominion,” *et cetera*. That humanity might come into its own, the Christ came, and he said; “Ye shall know the truth, and the truth shall make you free.” Our beloved Brother Butler and his faithful and devoted assistants, thru the Esoteric writings and teachings, have brought to light the hidden things of darkness. The lamp of life is again brightly burning. The truth is available, “and whosoever will, let him take of the water of life freely.”

But some people say the philosophy of the Esoterists is too profound for them, and consequently they seek knowledge in other channels. We are none of us qualified to take judicial notice of the message of the Esoteric teachings. We cannot *eo instanti* accept their conclusions. We are compelled to “dig down thru the debris that is thrown around us by old habits and false education.” Thru this debris, we may still see, faintly sparkling, “the pearl of great price.” To obtain this jewel, patience and great exertion is required. We have not at the present, capacity for all knowledge. We pass from the human to the Divine by progression—a step at a time.

“The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.”

To some the message comes at a time when they *seem* to be wholly unprepared to put it into practical use, altho it is the answer to a silent prayer. Under such conditions, when the truth comes, is a man bound by the

conditions in which he finds himself—conditions which may have been created by himself, be they plighted troth and “enterprises of great pith and moment”?—Assuredly not. If one make a contract, lawful under the State of California, but repugnant to the provisions of the constitution of the United States, and the matter should come up for test, which law would prevail?—The higher law, of course. And so we conclude that when the higher law and the lesser law come into conflict, all conditions (if need be) created by and under the authority of the lesser law are *ipso facto* set aside and held for naught. The lesser law is by implication, if not expressly repealed, in so far as it relates to the conditions in hand. Man’s action is necessarily predicated upon fixt and positive law, else there could be no justification or condemnation for his acts. “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me and I will make you fishers of men. And they straightway left their nets and followed him.”

Again there is another class—the fearful and the unbelieving. To them the explorations of the Esoterists may be said to be “as keys to masked doors in the ramparts of nature, which no mortal can pass through without rousing dread sentries never seen upon this side.” To-day they are enthusiastic; to-morrow the enemy, commanded by Generals Doubt and Fear, have driven them from the fortifications and they are in full retreat, unfaithful servants in the Lord’s vineyard. “Nevertheless I have somewhat against thee, because thou hast left thy first love.” The Master said: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.” One cannot fulfil this

injunction and allow his love for God to vary as do the degrees of heat and cold in a thermometer:

"Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever fixt mark,
That looks on tempests and is never shaken."

The time is at hand; the choice must be made, "Choose you this day whom ye will serve;" we can procrastinate no longer. And although you labor in the vineyard but one hour, your reward shall be equal to those who have "borne the burden and heat of the day."

INDIVIDUALITY

BY G. G.

To aid in limiting the scope of this article, the term "individuality" is here restricted to mean the directive entity of the human soul. According to this restriction it is the masculine counterpart of personality—the receptive identity of the human soul.

Directness and receptivity differ from position and negation in that the former pair are applied to Psychology and the latter to Cosmology—one to Being, the other to Existence.

On "The Trestle board," Life and Consciousness, Love and Wisdom, Individuality and Personality, and one hundred and thirty-eight other meanings, are directive and receptive; and Time and Space, Destiny and Presence, Entity and Identity, and one hundred and thirty-eight other meanings, are positive and negative.

Were individual will—volition and personal desire—harmonic to the Creative Purpose, life would be conditioned as love, consciousness as wisdom, and liberty as

happiness; but owing to human perversity, such change is seldom conditioned.

Alluring as it might be to analyze the subject according to pure psycho-cosmology, it seems of more importance to somewhat apply the meaning of Individuality to present social needs, letting the foregoing brief hints suffice for the present.

The mills of Nature grind exceedingly slow. Everything may be "proved" by "Science" and "History," while men remain in ignorance. But the concretion of human knowingness looks laughingly decrepid while trying to woo the youth of Living Truth.

The racial mind is so clogged with the debris of dead or despiritualized psychology, that very few cells of the human earth-brain are awake to the independence of individualization.

The racial heart is so obstructed by the veinous blood of dead or despiritualized morality that the interior cells of the human earth-body are in the lethargic selfishness of deindividualization, while the extremities are in the fever of greed, or the chills of despair.

As in the time of Babylon, so to-day only a few simple natural teachers, only a few pure, godlike redeemers, stand between Mercy and Judgment, between the human field of tares and the sickle of God. But few are being individualized in the image and likeness of God.

In the ethical-religious world, pseudo-scienced thinkers optimistically dilate their mental eyes as the night darkens; and a darker hour cometh before the dawn. The great tide of abnormal human selfishness must roll into the ocean of negation before those who are regenerately individualized, who are building their bodies by the Spirit of the Living Creator, may affirm that the Sun of Righteousness rises in the immortal morning.

In the political-industrial world, socialistic philosophers

are idealizing the hypothesis of building a cooperative commonwealth, requiring the principle of altruism, out of a social fabric having the law of selfishness. They propose to change the human heart by means of the ballot—wonderful metamorphosis!

When the average industrial toiler logically refuses to take the place of the multi-millionaire, if given the chance, then the human heart will be changed in reality as well as on paper. When men refuse to call their own that which they do not *possess*, when they refuse to be encumbered with what they do not need in the individual growth of their own soul, then we shall have a state of society which will not need expert politicians to name it; then we shall have a state adjusted to the constitution of Nature, to the principle of Use and the Law of Duty. Then men will know that they are no exception to the Omniscient rule that Nature grows from within—from the Great Spirit.

THE GARDEN OF THE SOUL

BY LEO-LIBRA

How many memories lie around the word “garden!” The first story at our mother’s knee was about a garden, that wonderful garden of our first parents—a garden in which no thorn or thistle grew, no obnoxious weed to choke out its fruit and flowers, no wild beasts to terrify its occupants, no filth to pollute its crystal streams. To the child’s mind this garden is pictured as something most beautiful where he can roam at will, and pluck its fruits and flowers, drink of the crystal streams and play with the animals that he fears not, and that fear not him.

But as he matures he finds this garden a reality, he discovers it in his own soul. He finds that he must

"dress and keep it" and that it can be drest and kept by no other gardner but himself. Did I say, "no one but himself?"—Yes there is one other—if he keep it clean and pure, God will come and walk in "the garden in the cool of the day,"—when the work of generation is done—and will talk and commune with him, and teach him how "to dress and to keep it" that it may bring forth still better fruit. He will teach him how to keep the wild beasts of his nature always submissive to his will. Yea, more! he will teach him how to use the pure crystal streams that flow thru his body in a way not known to men who are eating the forbidden fruit. He will disclose to him the "fountains of life" hidden in his garden, of which, if he drinks, he shall never die. He will disclose to him a beautiful stream in which, if he bathes, he will be cleansed from all defilement. And, as if this were not enough, these opportunities were not enough, lo! he brings him another garden to dress and to keep—"A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire and spikenard, . . . a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruit."

RIGHTEOUSNESS

BY SAGITTARIUS

ONE of the Pharisees, a lawyer, tempting Jesus, said, "Master, which is the greatest commandment in the law?"—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 37-40.)

In writing this thought I have in mind especially the people in the church, from whom one naturally expects the most in what is understood as righteousness, but I am sorry to say, it is a sad disappointment. There are noble souls in the church, who are doing what they can; but they seem to be bound like souls in prison, for there is such a pall of darkness over the minds of the people.

I shall relate my own experience in attending a church in an eastern city. It seemed to me on entering the church and becoming passive to the mental atmosphere, that I had entered a dark room in which there was no light. My soul seemed to cry out, "Where are the people?"—and the only response was, "They are asleep"—

"I saw two spirits shine above the town,
Whose marts ten thousand busy mortals throng:

One said,
With eyes of pity gazing down,
'Behold the dead!'"

When the minister entered the pulpit. I prepared to listen, but he too was dead (spiritually), selling his birthright for a mess of pottage, the blind leading the

blind—there was no life in him. “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. (John vi. 53.) Thus we understand that the flesh is crystalized thought—that which has become fixt, and the blood contains the elements out of which the SEED (See I. John iii. 9.) is made, which, as it becomes sublimated, refining the nervous system, is the receptacle thru which spirit may be sensed. Now this refining process depends wholly on the aspirations of the mind, heart and soul.

Let us see why the church is under such a cloud of darkness. The first two commandments (Matt. xxii. 37, 39), are the very foundation stones upon which all the other commandments rest, as it were. Has the church kept these commandments?—As a people?—No! Even the shepherds (ministers) of the flocks have failed. And how hardly could we expect the sheep to keep them, vainly following the blind shepherds?

How often do we read of a minister of the church deserting his flock to go to some other church where the material compensation has been increased?

Is it any wonder there is such darkness in the church? The salt of the church are the few souls “under the altar” crying out, “How long?” It is the spirit of these few faithful ones that is holding the old order of things—hoping against hope—until the time comes for the Spirit to call them out. If a man loves the Lord his God with all his heart, mind and soul, it is like a burning white flame on the altar of his being. Naturally the second command will follow—“Love thy neighbor as thyself.” For all that belongs to the animal man, will have become regenerated, then will he see others as they really are—each one serving in the capacity for which he was intended

SEPARATION, SANCTIFICATION.

BY H. E. BUTLER

SEPARATION from what?—We answer, separation from that which has brought upon the race, labor, sorrow, sickness, pain, and death. To separate ourselves from these conditions that cause, bring upon us, these evils, is undoubtedly, the most important thought that can inspire the human mind. The world has looked upon wealth, abundance, as the means by which they may be separated from labor, deprivation and sorrow. But have these things brought the results desired? Some years ago, the newspaper reporters waited upon the most wealthy people of the land, and asked them, "Does your wealth bring you happiness, peace, and all the things you most desire?"—The answer invariably was, "No, I do not have as much happiness as my servants in the kitchen, he has all he wants to eat and drink and wear, and he can eat and enjoy it. I can eat or wear no more than he, but in addition I have all the anxiety, labor and struggle to keep that which I have; so that the servant in my house is really better off than I am." What is it then that we want to be separated from?

The answer was given in the earliest history of the world, as recorded in our Bible, "Because thou hast done this . . . in sorrow shalt thou eat of it all the days of thy life," all men have realized this thruout their lifetime. If, "Because thou hast done this," this evil has followed all lives, what is it that "this" refers to? If we can find out what this cause of labor, sorrow, sickness and death is, then we may know where to begin our efforts to

avoid the cause of all this labor, sorrow and death. We say, avoid the cause of all this labor, sorrow and death. Is there any one living that would not avoid this if he could?—Certainly not. The Psalmist said, "I have been young, and now am old;" and I, myself have seen many years. I have known young men who started in life when I did, with all the energy and vigor of youth. The only thing that the world presented to them was, "get rich, get money," and that was the ultimate object of their lives. They went to work with a will, they labored thru hard and long years, and they attained the desired results. They got wealth, honor, standing before the world, and when they had obtained it, they thought to enjoy it; but alas! they could not. How many I have known who have made their fortunes, and who have said to me, "I have got enough." They retired from business, but in place of their enjoying their wealth, they were perfectly miserable. Many of them died very soon after, others found that there was no rest or peace or comfort outside of the pursuit of dollars, and they went back and spent the rest of their lives in the old routine of hunting dollars and cents. They exclaimed as did the wise man in Ecclesiastes, "All is vanity, and vexation of spirit." The whole life was given to getting dollars, and when they wished to enjoy their wealth, they were incapable of doing so.

Have not we of the twentieth-century, grown large enough, and wise enough, to see that all these things that occupied the attention of the world in the past, are merely "vanity and vexation of spirit"? Then what is it that we want to be separated from? Is it not these things that are vain, unsatisfying, bringing nothing but labor, sorrow and death? Has not the man, of this our present age, grown large enough in mind to see the unworthiness of this pursuit? If he has, and many have, he asks,

What is there that is better? What is there that will free us from this labor, sorrow and death?

We have come to you with a message of deliverance, with knowledge that if followed to its completion, will do away with that labor in sorrow, sickness, pain and death.

Oh! how hard it is for you, who have become hardened in the combat and struggle of life, to soften down and go quietly into the interior self and ask of your own soul's consciousness, "Is it possible?" If you can do this, let go of every thought, realize that your life is one of despair, that every effort of your life has brought the opposite of that which you desired, if you can go to yourself and let go of the world, realize that everything you know and have done, has failed in bringing the desired results—this will bring to your consciousness the folly of your efforts in the past, and will cause the deeps of your own soul to rise up and to inform the intellect that there is an intelligent, loving, wise Creator, who made the world, who is ruling and governing it, whose mind and will have produced the universe, and are in themselves, the laws that govern it. Do you think that if there is a wise, loving and good Creator, that he would leave us in this horrid nightmare of delusion, and not give us even a ray of light concerning the true methods by which joy, peace and happiness are to be obtained? You cannot believe this of the great Creator, your own soul contradicts it. There is deep down within yourself a spirit of love, and that love contradicts it with emphasis, that love is life, it is the cause of all that is, it is the fountain from which all things have come—"God is love."

If you are able to go with us thus far, we are able to deliver you the message, and your soul will receive it. Because this message is absolute truth it will never leave

you. The message is this: God is,* and God is not only individuality but personality, who have grown so high, so wise and so strong, that they not only were capable of forming the world, but were also capable of making the laws by which your life, your existence, has obtained. These souls, these great minds, this mighty love and intellect, that have formed you and me for a specific purpose, did not form you to be sorrowful, to be filled with sickness, pain and final death.

The Revelator clearly declares that it was His purpose to make you like Himself; but if you do not believe the Revelation, the Bible, when you go within quietly counsel the depths of your own soul, and you will find that the highest and holiest reason and thought, will confirm the the declaration, "Let us make man like us." You have also found in every effort of your life, that every thing that you have done, not in harmony with that purpose, has brought labor and sorrow. In view of these facts, let us make known to you—now that you have gone within and found evidences and the reasonability of an intelligent Creator of the world—that if you will let go of every material desire, and desire above all things to know Him and to do the right in pursuance of the infinite law, then the God that made the world, will send to you an angel, an intelligent being, who will impress upon your consciousness the great truths of eternal life, the truths of life without labor and sorrow. And when that truth dawns upon your mind, you will discover that sex-generation is the foundation of all your sorrow, of all your weakness, of all your sickness and of final death. Why so? Is sex-generation not natural? It is natural in its relation to all that we have known in the past which has brought upon us labor, sorrow and death; in other words,

*If you will kindly read "The Goal of Life," the subject involved in the Elohim, you will see the subject brought out there very clearly.

which has caused men to marry, raise a family, and to give the whole efforts of their life to care for, and to provide for, that family, against the time that they will die and leave them. You know full well what elements were necessary to produce the child; now if you conserve those elements within yourself instead of giving them to produce another organism, you may regenerate and reproduce yourself upon a higher plane of existence. If you continue to conserve, retain the creative life within yourself, and keep your mind united with the Absolute Mind that made the world, and caused all things to move forward, you will soon realize that you are moving forward in the infinite eternity. Sickness will pass away, the mind will rise into its inheritance of power, dominion, and command of all the laws of nature. But remember that that command is by virtue of unity, oneness, with the mind that made the world.

Now that you have followed us to the point that you realize there is a God, and that the laws of nature are so constructed that you have power within yourself to lay hold of the creative energies of the universe, the very fountains of life itself, you may come in perfect contact, conscious unity, with the Creator of the world. When this realization awakens within you, which it will if you follow the line we have marked out, then there will rise within your soul a yearning desire to know him who created you and the world, a willingness and a desire to consecrate your life, to surrender every desire, every aspiration, to Him who has that wisdom, that love, that goodness and power; then, you will be able to consecrate, covenant, give away your entire self and all your desires to God, that you have learned to know; then you will realize what we mean by separation, sanctification, to separate yourself from the world and its interests, to sanctify yourself to God and His mind and

will, to live hereafter wholly for the one central object, to be one with God, the Creator and Former of all things. This consecration will bring the result of the revelation by the spirit of God to your soul, not only that you are one with Him, but of the fact that all the angels, the holy ones, who have past on before, are your companions, and that the angels, great and mighty, will take control of all the affairs of your life, and will fulfil to you the words of the great Master, Jesus the Christ, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." All the necessities of life, all that the world has been giving its life in labor and sorrow to obtain, will then come to you without labor, without sorrow, without pain, and ultimate death. As our dear Master said in another place, "Your heavenly Father knoweth what things ye have need of before ye ask him."

In conclusion let me tell you, that if you cease from the work of creation, generation, which brings sorrow and death, and live the life of regeneration, which is the reproduction of life in yourselves, and unite that life with the source of all life, by a soul's consecration and absolute devotion, then will you find that you are one with Him that made the world. You will then be immortal, even as he is immortal, and you will henceforth dwell in heaven, as you will dwell in the conscious oneness with the Father, and a holy peace will cover you as with a garment.

LIVING WATERS

BY ENOCH PENN

WE read in Ezekiel's prophecy of a stream of water issuing from under the threshold of God's house. Of that stream it is written, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the river shall come, shall live." Speaking of this same river the Revelator says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Both of these writers declare concerning this river that there shall grow by it trees whose fruit shall be for food and whose leaves shall be for the healing of the nations.

Concerning that body of God's people that shall compose God's house, as described by Ezekiel, or shall compose the throne of God and the Lamb, as described by the Revelator, the Prophet Obadiah speaks, saying, "And saviors shall come up on Mount Zion." Speaking of these again the Revelator declares, "A lamb stood on Moun Zion, and with him 144,000, having his Father's name written in their foreheads." These 144,000 are those who were sealed unto God, as it was written, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

These references to a body of God's servants, numbering 144,000, who are to ascend up on Mount Zion, and who according to Obadiah, are to be saviors of the people, clearly declare that sometime, somewhere, a body of people whose lives are dedicated to God, shall be gath-

ered together, and that, by their united effort, God shall use them as his instruments to save the world, that is, shall save the world from the results of sin, namely, sorrow, pain, disease and death.

The idea of the gathering of a body of 144,000 people together that they may accomplish some wonderful thing, seems to have permeated the minds of very many people, and we read of a number of movements all looking toward that end. It is evident, however, to all who have studied carefully God's methods of accomplishing his purposes, that God always works by law, and this implies that if any people gather together to form that body of God's servants that are to save the nations from sin and its results, they do this altogether in harmony with God's laws and methods, and under the guidance of his mind. This being accepted, we perceive that it is those only that understand God's purpose, and his laws and methods for accomplishing that purpose, that can reasonably expect to become a part of that body of God's servants who are to be instrumental in saving the people.

The law, "As is the great, so is the small," manifests itself here, as we consider the matter of God's united people and their work. It is the body of God's people who is to constitute the temple of God, out from which a river of life shall flow to give life to all who will receive it. And God's servants as individuals are informed, "Your body is the temple of the Holy Ghost." By referring to the law affecting the unit, and applying that law to the gathered and united body, we shall be able to understand how the body of God's people are to become saviors.

Jesus said, "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." We are then informed that he spoke of the

Holy Spirit, which they that believed on him should receive. God, the Spirit, gives himself to man as love. Love is life in motion. God's love toward him receiving it, is a stream of life entering into him and radiating from him. While man was in the Garden of Eden, the four rivers of Eden, the four principle vital currents of man's body, caused and maintained by the inflowing love-life of the heavens, caused him to live, to be conscious of God and of the angel world, when man sinned these vital streams were broken, because by his sin man shut himself from the inflowing Divine Life, and so the consciousness of God's presence and of the angel-world was lost and the man reduced simply to an intelligent animal.—“For in his going astray he also has become flesh.” That stream of life which could and would have maintained his life perpetually, being broken, man realized the statement, “dying thou shalt die.” When man believes the teachings of the Christ sufficiently to follow them, he finds that in time the process of the regeneration so refines his sensibilities that he becomes able to sense and to know the angel-world and those that dwell therein. By an attitude of loving receptivity toward God, the love-life of the angel-world again begins to flow thru his organism, he returns to the Edenic state, and to age-lasting life. There is a law that every man is a fountain of that which he is, a fountain of that life which causes him to live. And it is because of this, that Jesus said of those who follow him and receive and radiate that Divine life, “Out of his belly shall flow fountains of living water;” he would become a fountain of life.

The stream from a little spring cannot flow across a great desert, but a mighty river can. The Psalmist says, “There is a river the streams whereof shall make glad the city of God.” When 144,000 fountains unite their

stream into one mighty river of life, that God-life which these will inspire will flow out thru all creation, and wherever these waters come everything will live, for they will be waters of life, living waters.

Without doubt it was a perception of these laws and of the divine purpose concerning the race that caused old Isaiah to cry, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." And the Revelator recorded, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." For God's love entering into his people as a stream of life will radiate from them thruout the earth, and all who will open their hearts to receive it shall live, and shall never die. Then shall death be swallowed up in victory, and God's declared purpose concerning man be accomplished.

THE TEACHER'S VITAL ESSENTIAL

BY ELI

It is demanded of us that we do our very best, day by day; and when we have done what is required, we should silence every anxious thought, and leave the rest in the hands of God.

We often imagine we are called to do some great spiritual work, before we are prepared to do it, thus taking upon ourselves that which involves great responsibility. No man or woman is qualified to give a great spiritual truth to the world, or to form a connection between the soul of another and his God, without first having unity with and help from God.

We must have an understanding of God and his laws, then we shall know for a certainty when we are ready to become an active agent of the Holy Spirit to produce the effect he intended. The external mentality must be unresisting to the mind of God, yielding only to the impulses of his will and mind. This negativeness to the Spirit, requires faith, and faith can come only thru our soul experiences, which we come into after we have been set apart from the world and have so drilled our minds that we have not the slightest resistance to His mind, no matter what may be required of us. If there be a desire to teach, as there sometimes is in the beginning of this holy life, we should always remember that we are not fitted for this higher service before we are masters; and that this desire can be nothing but a passing emotion which sometimes controls the intellect; in other words, it is a strong desire for expression which comes thru an overpowering desire for the glory of the external man.

Paul said (I. Tim. i. 7.): "Many desire to be teachers of the law; understanding neither what they say, nor whereof they affirm." We are not able, from the viewpoint of reason, to be a ray that will light the wanderer on the path. God only can look into the heart of a man and know what is required. We should always bear in mind that we are dealing with the soul, and that there is a greater responsibility in dealing with man's soul than with his external affairs.

If we have reached a point where we are fitted for such a high calling, which we will not be until we can look up and can say to the Father, "I need thee to aid me in everything;" then shall we hesitate to act lest we make a blunder which may unduly influence the reason. Only God knows what is necessary for a soul; and it takes a man of God to know His mind and will. A God-man's soul-impressions are so acute that when he is acted on by

the Divine mind, his ability to perceive the delicate points necessary for the soul growth of those he is to be the savior of, makes his acts absolutely correct.

Can you, who desire to be the savior of another, feel from the soul that you have lived in such perfect unity with God that you have the soul impressionability? If you have, then you are indeed a savior.

But think further on this important subject: Suppose we should meet with a person who is completely carried away by some agitation of the mind, and who for the lack of will-power, has become the victim of imaginary afflictions—under the influence of elemental forces—and we had not arrived at a point where we could touch the Divine mind, his mental disorder would place us in a disagreeable and a difficult position. Such a person has not, for the time being, the ability and freedom to choose between right and wrong; and we must then, under divine guidance, gain the attention of his mind, or he is in danger of becoming a religious maniac.

Here we can see how important it is for us to have a master mind. Therefore, let us not meddle before we are called to do so, but leave all in the hands of God, until we have the evidence of his favor. When we have this evidence, then, and not till then, shall we be able to stand alone with Him, like the star that glows alone in the darkest night, but united to God—the teacher's vital essential.

THE BREATH OF LIFE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

IN the Biblical account of the formation of Adam, we get the first mention of breath. God breathed into his nostrils "*nishmath khayyim*" or the breath of lives. The word "*nishmath*" is the construct state of the word "*neshamah*" = breath, which by the Hebrews was deemed of such importance as to be used afterwards to denote the "*anima divina*" or permanent ego, which is

THE HOLY OF HOLIES

of the human tabernacle, that part which is directly derived from God—that "*pneuma*" or spirit, of which God is the Father. As such it is the seat of inspiration, which word is directly connected with the breath—its meaning being simply "inbreathing." The saints and prophets of old saw this more clearly than we do to-day, for in that most ancient of Hebrew dramas—the Book of Job—Elihu says, "The breath of the Almighty [*Nishmath Shaddai*] giveth me understanding."

The connection then is clear between breathing and Divine wisdom and understanding. And this is most important, because if we recognize the omnipresence of the Spirit, or in simpler words, that God is everywhere, it follows that to the spiritual man the Mind of God is everywhere available and that he can breathe in the thoughts of God, which are said to come down from heaven like the rain and snow, and so be continually inspired. To the real child of God, this is one of the simplest things in the world—it is as easy and simple as breathing.

The New Testament bears out the same truth which we

have deduced from the Old. The meaning of the word "inspired" is simply "God-breathed" (*Theopneustos*). Also in John iii. 8, which is translated, "The wind bloweth where it listeth"—a literal translation would be, "The Spirit breathes where he willeth, and thou *hearest his voice*." Here the connection is distinctly shown between breathing and inspiration, as also in John xx. 22, when Jesus *breathed* on his disciples and said, "Receive ye the Holy Spirit." This is proved also by the experience of saints of later ages who say that: "It is in the air that the Holy Spirit is hidden. Every time we breathe with entire abandonment of self, and full truth in the loving kindness of our Divine Master, we receive

THE SACRED BODY

which is everywhere, and we saturate our hearts with the pure element in which, and by which, alone, we can be born again to a new life." Swedenborg says that "an

INWARD SPIRITUAL BREATHING

was opened up in him, and his spirit breathed the Divine atmosphere directly from the Holy Spirit." This he considered an essential to a perfectly spiritual state and to occur in all apostles and holy persons who live under immediate inspiration.

T. L. Harris also speaks of an internal spiritual breathing corresponding to the outer natural breathing, by means of which he was able to receive an influx of

DIVINE INTUITION

in such power and abundance as to throw off under its influence the most astonishing stream of eloquence. "As the bodily lungs imbibe air," so he contends,

"THE SPIRITUAL LUNGS

inspire and respire the divine aura, refluant with the highest thought and purest sentiment, and without any labor and trial of brain." The inspiring breath, when long sustained by practise, expands the "Silver Thread"

until it connects with the White Light, all pervading and all powerful.

One of the most important, altho it appears to be the simplest of life's lessons, is to learn

HOW TO BREATHE

on the natural, as well as on the spiritual plane. It is clear that the spiritual organism can breathe in, not only spiritual life, but spiritual knowledge, for the spiritual atmosphere impinges upon us (like the natural) everywhere. For the spiritual organism demands as much its preservation by a spiritual atmosphere, as the physical by the natural. Apart from the natural atmosphere, the natural organism could not exist an instant, so neither could the spiritual man exist for a moment apart from the spiritual atmosphere. And just as the natural and spiritual organisms are combined and

HARMONIZED INTO ONE

in the regenerate man, so are the natural and spiritual atmospheres combined into one. Thus the Spirit of God and the Breath of Life are around us everywhere, we need only to breathe it in as we breathe, and breathe ourselves out. As a perfect spiritual life, therefore depends mainly upon a perfect

SPIRITUAL BREATHING

so a perfect physical life depends mainly upon a perfect physical breathing. The twain should be combined and harmonized into one. We can breathe in at the same time power and love and strength and vitality and nerve-force—fresh life and vigor for spirit, soul and body.

But as the majority of mankind have lost this power, or have never used it, it is necessary to learn the first and greatest of all lessons—how to breathe. The first and simplest thing to remember, is to breathe always

THRU THE NOSTRILS

and to the full capacity of the lungs. Most of us are in

the habit of using only a small portion of the lung surface instead of the whole, while a considerable portion remains inactive, and offers an inviting field for microbes, which, invading the weakened tissue, soon produce havoc. To obviate this, and to bring into use the whole of the lung surface, we must practise what is called

THE COMPLETE BREATH

Thus: "1. Stand or sit erect. Breathing thru the nostrils, inhale steadily, first filling the lower part of the lungs, then the middle, and then the higher portion; protruding the upper chest; then lifting the chest, including the upper ribs.

2. Retain the breath a few seconds.

3. Exhale quite slowly, as slowly as possible; drawing the abdomen in a little, and lifting it up slowly as the air leaves the lungs."

This exercise should be repeated until it becomes our natural method of breathing. The effects will be found extremely beneficial. The practise of the complete breath will make any one immune to consumption and other pulmonary troubles; and will do away with all liability to contract cold, as well as bronchial and similar weaknesses. It will produce

A FULL BROAD CHEST

Colds may often be prevented by practising a little vigorous complete breathing, whenever you feel you are being unduly exposed, and most colds can be cured by complete breathing and partial fasting for a day. Another very useful exercise is called

THE CLEANSING BREATH

This, with many other exercises, depends upon the complete breath, which we should first inhale, and then retain a few seconds. Now pucker up the lips as if to whistle; then exhale a little air vigorously thru the opening. Then stop a moment, retaining the air, and

then exhale a little more air. Repeat until the air is completely exhausted; using considerable vigor each time in exhaling.

A third exercise has the advantage of being as useful as it is simple. This is for

"BRAIN STIMULATION"

and is as follows:

"Sit erect. Press the left nostril with the thumb and inhale thru the right nostril. Then remove the thumb and close the right nostril with the fingers and exhale thru the left nostril. Then inhale thru the left and exhale thru the right alternately.

This exercise has the effect of clearing the head, and is very beneficial in case of a cold in the head."

But the most important of these breathing exercises is that of the

REGENERATIVE BREATH

for the transmutation of the reproductive energy, and the transmission to all parts of the body. It is effected in the same manner: It is necessary, "1. Lie passively or sit erect and fix your mind upon the idea of drawing up the reproductive energy to the solar plexus, where it will be transmuted and stored away as

A RESERVE FORCE

of vital energy. 2. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. You will be conscious of the upward passage of the energy and will feel its stimulating effect. 3. If you desire an increase in mental force you may draw it up to the brain by giving the command and holding the mental image of its transmission to the brain."

The transmutation of the reproductive energy gives great vitality to those who practise it. It fills them with great vital force, which will radiate from them, and cause them to become known as magnetic personalities.

The reproductive organism is the

MOST POWERFUL STORAGE BATTERY

in animal life, and the forces may be drawn up and used as explained above, instead of being, as is so often the case, wasted in riotous lust.* According to the Scriptures every creature from the amœba up to man is "a living soul"† in which is

THE BREATH OF THE SPIRIT OF LIVES‡

From the highest manifestation to the lowest, it is

THE SAME LIFE

differing only in degree, according to the complexity of the organism. So we recognize in that structureless mass of jelly called the amœba, which is absolutely without organs, the same life which animates the highest and noblest being on earth. All are of one breath and one life. All live and move and have their being in God. Life is the highest of all forces. No force can be destroyed. Therefore life itself is indestructible and immortal. But the organisms which contain it are, in the present age, corruptible, capable of death and destruction. Life must therefore pass on from vessel to vessel, or return to God, who is the fountain and source of all life.

So we gather that tho the number and variety of manifestations of life may be infinite—yet it is all one and the same life.

We have already seen how perfect *breathing* benefits the animal or physical man, and, under the head of "brain stimulation," how it increases mental power. We know that the life is the same in both the mental and physical. We do not pretend to differentiate between them. We know that the man has not two lives but one life. Life

*SEE "Hatha Yoga" by Ramacharacka.

†*Nephesh Khayyah LXX psuche zosan.*

‡*Nishmath Ruakh Khayyim.*

on the mental plane, as well as on the physical, is sustained by breathing, and so it is on the spiritual. The Spirit of God is said to breathe where he wills.* The spiritual world, as Drummond said, "is the outer segment of the natural," and the same law is continuous thruout the universe. So it is with life. The life in the smallest microbe, or the lowest plant, is the same as that in man, and in every case sustained by breathing.

So we gather that plant life, animal life, human life, and spiritual life are all but *one life*—

THE LIFE OF GOD

which is immortal and incorruptible, but that the life cannot be perpetuated in any one organism until that organism is rendered incorruptible.

From this point of view it is impossible to overestimate the importance of the conservation of the vital fluid, and its transmutation into mental and spiritual power. For we agree with the talented author of "Cosmic Procession" that "the perfection of the individual can be attained thru non-sexuality and the conservation of the life-force." We have shown how this may be accomplished by regeneration of spirit, soul and body, and the living of a pure and holy life. And how by perfect breathing on the physical, mental and spiritual planes the waters of the Jordan may flow upward unto life immortal, instead of downward unto the Dead Sea of generation and decay.

*John iii. 8. "*To pneuma hopou thelei pnei.*"

Time of Cusp Transits
Washington D. C. April 1913

Body		Enters day	On h.	m.
☾	♂	2	3	30 p. m.
"	♀	5	4	13 a. m.
"	♂	7	3	22 p. m.
"	♂	10	12	21 a. m.
"	♂	12	7	1 a. m.
"	♂	14	11	20 a. m.
"	♂	16	1	44 p. m.
"	♂	18	2	54 p. m.
"	♂	20	4	6 p. m.
"	♂	22	6	54 p. m.
"	♂	25	12	49 a. m.
"	♂	27	10	25 a. m.
"	♂	29	10	45 p. m.
☉	♂	20	11	55 a. m.
♀	♀	3	2	35 p. m.
"	♂	22	4	58 a. m.
♂	♂	3	4	0 p. m.
"	♂	13	7	37 p. m.
"	♂	24	4	25 p. m.
On April 1st				
♂	is in	♂	4°	43' 40"
♂	"	♂	5	3 47
♂	"	♂	5	23 12
♂	"	♂	4	15 13

BIBLE REVIEW

VOL. XI.

APRIL 1913

No. 7.

SPIRITUAL EVOLUTION

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

It is generally conceded, nowadays, by all intelligent people that the universe cannot have sprung into being suddenly, as was formerly believed, but that the creation as we now see it, is the result of an evolution which has continued through

IMMEASURABLE AGES,

and that as far as the visible world is concerned, man is the top stone and crown of it all.

We look around and see mankind at all stages of culture and civilization from the inconceivably low, to the almost equally

INCONCEIVABLY HIGH.

For while there are those who have accomplished things quite beyond the ordinary man's conception, such as wireless telegraphy, telephony, the phonograph, cinematograph, and other marvels which would seem like miracles or magic to our forefathers, yet there are still peoples on earth, who are almost inconceivably low in comparison.

THE AUSTRALIAN NATIVE,

for example, often seems quite incapable of any moral

conception; far less of the spiritual; or indeed of any matter requiring mental ability. One man, for example, who had clubbed his wife to death, and eaten her, on being told by the missionary how very bad it was to do such a thing, said, patting his stomach, "No, no, she am no bad; she am berry good." On another occasion a child having been born to a young woman, her relatives met, without her knowledge, and feasted on the body of the child. She was very angry with them; not because they had eaten it, however, but because they had not saved her any of the titbits.

There is nothing that they will not eat, even things that any respectable dog would refuse, such as snakes, lizards, worms, and insects, the latter, even of the most loathsome kind.

They have none of that desire for cleanliness which is exhibited by a cat or a canary, or the maternal love of a whale or a tiger. In many respects they seem lower than animals or birds.

And yet these people are not

THE LOWEST OF MANKIND;

there are lower depths still—notably among the Mincopies of the Andaman Islands, who had no knowledge of producing fire, and have no means in their language of counting beyond *two*. They are all dwarfish, mostly under five feet in height, and they die, usually, at about 22 years of age, from exposure, through want of proper clothing or dwellings.

It is quite evident, therefore, that these—not to speak of those, of whom a specimen skull was found in Sussex a few weeks ago, which was said by anthropologists to be that of a woman belonging to a primeval race, who had no articulate speech—could rise in one incarnation to a spiritual conception, being no more fitted for it, than apes or monkeys.

So then spiritual evolution becomes

A NECESSITY OF THOUGHT

if these people are ever to rise to that for which all mankind is designed—to the image of God, taking their rightful place as the heads of creation to which all the rest are subject. And this is what the Bible declares to be the eventual

DESTINY OF ALL MANKIND;

however long it may take them as a race to arrive at it.

There is no ambiguity about the Scripture language, on this point.* It speaks of

THE WHOLE CREATION —

every being on the universe—as being redeemed from corruption.

If this be so, then, spiritual evolution is a fact, and the laws of the spiritual world being the same as those of the natural, then there must also be a physical evolution. The existence of the one is a proof of the other.

The spirit that animates the body has come direct from God

THE FATHER OF OUR SPIRITS.

On the other hand, we inherit our bodies from “the fathers of *our flesh*.” So we are told to call no man our father upon earth; for one is our Father, even God. The real personality is the invisible spirit; the material only subserves its manifestation—“the body is *yours* not *you*.” YOU are a *spirit* possessing soul and body.

Proceeding now according to the principle above enunciated, and knowing, as we do, that the natural world is a working model of the spiritual, the spirit being but the outer segment of the natural; and that “earthly things are types of things in the heavens”—all things evolve after the same mode and manner: the worlds in

*Romans viii. 21.

the infinite abyss of space being in all respects similar to the cells in the vegetable and animal tissue

“AS ABOVE SO BELOW,”

we can lay it down as an axiom that there is but one law thru the universe of matter and spirit.

If therefore there is a natural evolution there must be also a spiritual, and *vice versa*; and if spiritual evolution be a necessity of thought, physical evolution must be so likewise. The one is a necessary corollary of the other. This being so, reincarnation is no longer a theory but a demonstrated fact.

It stands proved that there are men on earth who in some respects are lower than our domestic animals, for these latter do not kill and eat one another; but on the other hand, have often been known to save life.

How then are these animal men to reach

THE STATUS OF SONS OF GOD

which is God's design for the race, except by gradually rising from body to body thru many lives? The only possible answer is that they might in the spiritual world rise to this eminence.

But the evidence is against such a supposition. Swedenborg, for example, has shown that nothing is more common than for disembodied spirits to remain for great lengths of time without any intellectual or spiritual advance. We may thence see what we have to expect if we enter there without the new birth which Christ taught to be essential.

On the other hand, we gather by using this

KEY OF THE ANALOGY,

or rather identity of spiritual and natural law, that there is but one life thruout the universe, and that all created things wherein the one life is manifested, must live for ever, and that therefore the ego is promoted from one to another bodily habitation, which is fitted for that stage

of life to which the ego has developed; so that the spiritual development proceeds *pari passu* with the natural.

There is an evolution of physical forms going on side by side with the evolution of spirit—so that the one complements the other; one is essential to the other.

To demonstrate the one, therefore, is to prove the other also—the Bible, on the one hand declaring that spiritual things, are types of natural things, and natural science on the other, affirming that there is but

ONE UNIVERSAL LAW,

and one universal life.

In regard to spiritual evolution, however, it may be freely granted that it is possible for one person to make as much spiritual progress in one incarnation, as in another case might take ages to accomplish. But here the analogy between natural and spiritual law again holds good. For we know that by means of

ARTIFICIAL SELECTION

improvements in the physical forms of birds and animals have taken place, such as would take ages to accomplish in the ordinary course of evolution.

Look for example at all the varieties of pigeons which have been produced by human selection, or at those of domestic fowls, dogs or canaries. It took ages to produce the first horse from the eohippus, or horse of the Eocene or New Dawn period,

But from the present species of wild horse have been produced, on the one hand, the beautiful Arabian; our splendid race-horses, and on the other, our equally splendid cart-horses.

The first possess every essential to the maximum of fleetness; the other of strength and draught utility.

Or to take one example from plant life; look at the varieties of chrysanthemum which gardeners have produced, from the comparatively insignificant wild species.

Now this presents a true analogy with Scripture, for the elect are said to be God's husbandry—God's tilled land, and are compared to wild olives grafted into the cultivated species. The regenerate are said to be his cultivated vineyard—

BRANCHES OF THE TRUE VINE,

so that the analogy between human and divine selection is seen to be complete. The Bible is hereby shown to be in

COMPLETE AGREEMENT

with natural science; and the absolute necessity of spiritual evolution demonstrates, and is demonstrated by the facts of natural evolution. All harmonizes, because all proceeds from one Divine Mind.

There is but one

PURPOSE OF GOD IN CREATION

to which all evolutionary force is tending, namely, that the whole creation shall be delivered from the bondage of corruption, from sin, sorrow, disease and death, into the glorious liberty of the children of God; for we are heirs of God and joint-heirs with Christ—the First born of the New Creation.

BY G. G.

When sings the silent night, I deem—
As seems each slowly drifting star
The echo of a lasting dream
More deeply near than brightly far—
My soul to be the centered lull
Of all that universal lift;
I know the hand of God is full
Of every good and perfect gift.

THE DIVINE IDEAL OF FAITH HEALING

BY L. D. N.

By the realization of the Divine ideal in the human body, as well as the soul, every imperfection is cast out, and disease and deformity are rendered impossible. We are an actual part of God's absolutely perfect life, because out of it we cannot exist. We are consciously to share or possess this life by simply recognizing it as ours and being loyal to that claim. It is only thru the admission of disease and imperfection in our bodies in thought that either is possible to us. Cast out of the mind, by the higher and truer understanding of the perfect life in God, the possibility of disease and imperfection for the body, and we thereby destroy their power over us, since the body must of necessity represent the dominant convictions of the mind. If before we have reached this understanding, the enemy has already found a lodgment thru our fear of him and ignorance of this law, such understanding emancipates us at once from fear, casts out the disease, and restores confidence and trust in the perfect life of God in us, and when thus recognized, it restores the health itself.

This faith and trust in the perfect life of God, and the fulfilment of this law, bring us into conformity therewith, and make it one with us and us with it; leaving no place for disease in fact, nor for the recognition of its possibility in thought, since no disease or imperfection can exist or at least remain in our life, except thru our recognition or permission of it. Experience has proved that by thus ignoring and positively denying the claim and power of disease to hold a place in this life of God in us, thru our

understanding of the divine supremacy and perfection of that life, we actually destroy its power and thereby cast it out in his name.

If it be asked how this can apply to infants and other irresponsible persons, the reply, is that individuals are bound up in the life of their families or communities and the prevailing ideals or convictions of surrounding minds, directly affect, for good or ill, any individual that becomes the immediate object of their attention and solicitude. Especially is this true of infants and invalids, who are extremely sensitive to such influence.

On this account very many invalids have been actually forced into their graves thru the blind fears and mistaken kindness of friends. These invalids might have been saved thru an understanding and practical or intelligent application of this law. Let this understanding become universal in any community, and the confidence of that community thereby established in the permanent conviction of the absolute perfection and supremacy of life, and restoring power, and no fatal disease would be possible to a single member of such a community; for should one thru temporary fear come under bondage, the faith and confidence of the community would immediately restore his confidence and cast out disease, and health would be the universal rule. The voice of the people would in very truth be the voice of God.

The principle involved in this law of health and healing for the body, applies with equal potency to the liberation and exaltation of the soul to its true position as the offspring of God, who is the only light or intelligence of the soul, as he is the only life and health of the body. The clear understanding of this great truth emancipates the soul from the thralldom and limitations of flesh and senses, by turning it from its dependence upon the mere light of the outward world—which is but reflected light—to

the center of divine radiance within, the inextinguishable light of consciousness.

This emancipation opens and establishes the spiritual understanding and gives mental illumination, spiritual supremacy, and personal mastery over all outward environments and relations; because it makes our life and the understanding of it, one with the Father's, by lifting it to the plane of the spiritual which is divine and perfect. Hence in the understanding and in practical application of this great fundamental principle and law of life, lie the secret of health, healing and physical perfection when applied to the body; and the illumination of the mind, the exaltation and perfection of the whole man in spiritual supremacy and personal mastery when applied to the soul. This the Christ assures us was the immediate source of his own transcendent wisdom and power, and his promised experience to all who should faithfully follow his example in making the realization of this kingdom of God and its perfect life the supreme end of their seeking. "He that followeth me shall not walk in darkness, but shall have the light of life." This divine realization, however, does not lead men as some have taught, utterly to ignore and deny the reality and value of the senses, and their proper training in their own subordinate sphere. On the contrary, we are assured by the Master himself, that our "Heavenly Father knoweth we have need of all these things;" but, by ceasing to make the things of the outward world and sensuous life the end and aim of our being, and by subordinating them to the development and perfection of the nobler powers of the soul, "all these things shall be added unto you."

This promise of the Christ finds abundant confirmation in the testimony and experience of every great seer and enius of inspiration since the world began. Thus the absolute supremacy of life over its material organisms

and the elements of the physical world from which they are built up, demonstrate the spiritual origin and character of life itself; while the transcendency of its central, controlling principle in individual organisms, and especially the higher attributes of reason, conscience and spirituality in man, demonstrate the inherent divinity of the human soul, and therefore its transcendent possibilities and exalted destiny as the offspring of God—an organic receptacle of the Eternal Wisdom and Goodness.

METAMORPHOSIS

BY LEO-LIBRA

WE have often noticed those who have led the regenerate life for years that their bodily development, at a certain stage, does not compare favorably with the man in generation using all his faculties for the material interests of this world. This may be understood by showing the relation of the worm to the chrysalis. Apparently the worm is a much higher order of existence than the chrysalis. The worm has the power of locomotion, the chrysalis is a dead, inanimate thing. Yet if one could see clairvoyantly he would see a wonderful transformation going on in that little apparently inanimate object. But when the transformation is complete who would compare the butterfly to the worm? Where the worm has gone inches, the butterfly has gone miles. Where the worm has been compelled to eat from *one* plant, the butterfly has feasted from the nectar of a thousand plants.

So it is with the man striving to regenerate himself, there is a stage where he compares as unfavorably to the animal man in generation, as the chrysalis compares with the worm. But when he has regenerated himself, who would compare him to the animal man living in generation? The comparison is much more remote than that of the lowly worm and the beautiful butterfly.

BEING BORN AGAIN

BY ENOCH PENN

IN his conversation with Nicodemus, Jesus made the assertion: "Except a man be born again, he cannot see the kingdom of God." Immediately after this, he makes the statement broader and more explicit, by saying: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

To be born, is to pass from one state into another and a higher state of life and consciousness. To enter into the kingdom of God is to become conscious in the realm where God and his angels dwell. The process of being born of God, that is, becoming conscious in the angel-world, is explained in I. John iii. 9, 10, in the words, "He that is born of God doth not miss the mark, for his seed remaineth in him, and he cannot miss the mark, because he is born of God." The mark aimed at by the Creator in making man is Godlikeness and the dominion. Since Godlikeness and the dominion is the declared ultimate designed concerning man, the statement in I. John iii. 9, is equivalent to saying, "If a man conserves his seed until he becomes conscious of the presence of God and his angels—for, the pure in heart "shall see God"—he cannot fail to attain the ultimate of Godlikeness and the dominion over all nature," as so plainly declared in the beginning of creation. (See Genesis i. 26.) That which causes one to be born again, or generated again, or re-generated, is signified by the baptism with water, which is the initiatory rite into the Christian church. This baptism with water has no virtue in itself, for it is only

a *sign* of something that has virtue. This statement may be questioned by some, but the Catechism states that baptism is a sacrament, and that "a sacrament is an outward and visible *sign* of an inward and spiritual grace," or, a process within the person.

In answer to the question: "What is regeneration?" the church declares, "It is a new birth of the soul in the image of Christ, whereby we become the children of God." And I. John iii. 9, declares in unequivocal terms that they are manifested as sons of God who do not lose their seed.

It is reasonable and right that the initiatory rite into the church militant, should correspond as closely as may be to the process of initiation into the church triumphant. One is baptised into the church upon a profession of faith in the teachings of Christ. It is thru faith in these same teachings that one gives up generation and strives for that process in his own body that is typified by baptism. The inward grace signified by baptism is "a new birth." As baptism makes one accepted as a member of the church, so the regeneration makes one accepted as a member of the Christ-body that is to be formed, and that is to rule all nations "with a rod of iron." For it is this Christ-body that is to have all things put under his feet.

Since, baptism with water is taught by the church to be a sign of that process by which one is born again, becomes conscious in the spirit-world, and one is born of God by retaining the reproductive substance, then baptism with water, whereby one enters the church fellowship, is a sign of the conservation of the reproductive substance whereby one becomes conscious of, and obtains fellowship in, the angel-world. This is why it was said of Jesus after his baptism, "He saw the heavens opened."

That is, he saw, and knew those in the angel-world, even as he was known of them.

The statement of our Lord may then, without wresting its meaning, be worded, Except a man be born of the water of life, or baptised with the water of life, the conserved reproductive elements, he cannot enter into the kingdom of God.

In one of Mr. Fowler's books there are related two stories which illustrate a very important vital law. The first story is this: "A stock raiser had occasion to drive a herd of cattle a long distance against a severe storm. As the cattle continually tried to turn back, and drift with the storm, the drover had great difficulty, and became furiously angry, and was kept in that state of furious anger all day. That night he begot a son. This son became the embodiment of his father's condition: he would fly into a perfect fury of rage at the least provocation."

The other story was of a man who was building a steamboat, under such conditions that all his mental and physical powers were called into play to his utmost capacity. During this time he begot a daughter, who became a perfect embodiment of that mental and physical energy. Whether these stories are true or not, they serve to illustrate a vital law, which is, that the mental and vital states enter into, and qualitate the reproductive substance, that these qualities may be communicated to offspring, or, by conserving the reproductive elements, builded into one's own character. This means that, if a person conserves his reproductive substance, he continually grows, develops, by appropriating those qualities that he inspires. If such a one has his mind, his attention, and consciousness fixt upon purely earthly, carnal things, he will continually develop in earthliness and carnality.

This means that one is not regenerated by conserving the reproductive substance alone; that is preparing the

body for the entrance, thru devotion toward God, of that life that will regenerate.

It is because of this law, that our Master added the words, "and of the Spirit," in his statement, "Except a man be born of water, *and of the Spirit*, he cannot enter into the kingdom of God."

Simply stated, the law is, "Upon whatever the attention is held, the spirit of that thing enters into the consciousness and becomes embodied in the reproductive elements. For this reason, Jesus said that the greatest, the most important commandment is, "Thou shalt love the Lord thy God with all thy heart." If one turns toward God in an attitude of loving surrender, as a child surrenders to a loving father, the Spirit, the love-life of the angel-world, will enter into such a one, and that spirit-life impregnates the seed, and the seed becomes the embodiment of it; and thru keeping it, this spirit-life from the heavens becomes incorporated into that one. Thus that one by receiving and incorporating the Divine life-substance, gradually becomes more and more like God, whose life and character he is receiving and embodying.

Thus, by retaining in his own organism that material, which alone can embody the Divine substance, man is enabled to fulfil the Creative purpose declared concerning him in the words, "Let us make man in our image and like us."

As man conserves the seed, and maintains an attitude of receptivity towards God, that God-life which he is continually adding to himself, enables him to perceive, and to know, and to understand things not knowable to the unregenerated. He learns to lay hold of and to control, by his mind and will, the forces and powers in nature, even as did our Master, and thus he begins to dominate nature, thus fulfilling the Divine declaration, "Let them have dominion . . . over all the earth."

THE RESULT OF THOUGHT

BY I. L. HARPSTER

EVERY thought leaves its impress upon character, and its effect is measured according to the intensity of one's feelings at the time. This being the inevitable result, then, the sum total of one's character is the result of one's past thinking, desires and mental states. A mental state may be the result of past thoughts and actions, the influence of which may be either conducive or detrimental to one's present advancement. To review the past where the states of mind and actions were not in harmony with one's well-being, is to revive in mind those undesirable states. One cannot rise superior to these undesirable states by ever revolving over in his mind the conditions and influences that caused them. This only fastens upon him these undesirable states with more intensity; for the reason that his deeper states of mind have been stirred thru his feelings by having lived thru those scenes again.

On the other hand, where the past thinking and conduct have been in line with desirable character building, there can be but one result, namely, they have promoted a state wherein the forces respond to one's betterment. To recall to mind a helpful state, is to intensify such state acquired; and if the feeling is deep and reverend, forces have been set in motion whereby the desired state will become more and more the dominant factor in the individual.

The normal mental state of an individual is what may be called poise between the good and the adverse forces. The normal state is the key to character. When the

individual is in a normal state of mind, the experienced one, may determine the dominant thought and desire that rules him. This state is as varied among individuals as the grass of the field, for each individuality is a distinct mentality. These distinct mentalities being the result of mental states, each gives coloring to truth peculiarly his own. For this reason no two persons can be in perfect agreement on all points.

The result of thought is to be seen on every hand. There has not been anything brought into form that has not first been conceived in the mind. Ideas must first take form in the mind, before anything tangible can come into manifestation. When we come to understand this great truth, we must see that the great principle underlying the foundation of all order and manifestation, is thought. No order is possible without a mind to direct. It is thought that has made possible the great ocean liners; it is thought which has given the world the engine that moves the commerce of the nations. Thought has enabled man to draw upon the subtle powers of the ether, thereby enabling him to flash messages to the remote parts of the earth.

Every state or condition of the physical (barring accidents) is the result of thought. If aged conditions show in the individual, it is because there have been mental states that produced them. As the latent powers within man become more fully understood, we perceive that the aging processes are purely mental states, either of the past or of the present. If, on the other hand, we see apparent youth in men and women of mature age, yes, and perhaps verging on the period which the world looks upon as the time when age and decrepitude appear, we again see the result of mental action. These individuals held to the belief that youth may be maintained though years have multiplied. This latter state is the

result of mental attitudes—thoughts taking lodgment in the creative forces of the mind, by being accompanied with deep feelings, these feelings having borne fruit and materialized in the physical well-being.

Take, for example, the one that has become despondent. Here we find one living on the negative side of life; one that has gotten into a mental groove and sees nothing ahead of him but darkness. He feels destined to remain on the plane of mere existence. He comes to look upon anything and everything coming into his life as the inevitable. He has lived in such a state of mental want that he simply feels he is incapable of rising superior to the mental world in which he exists. He has short-circuited the positive which would admit the warmth and love of God.

Let us look at the miser. He surrounds himself with his wealth. He revels in his possessions, and holds on to his crowns with such tenacity, his one purpose that should merit a better cause. He becomes pinched in his looks; his countenance becomes furrowed, and he has not that freshness in looks that marks the true and generous friend of humanity. His thoughts are upon his wealth, upon material things, and therefore his spiritual nature becomes starved. Truly man is, and will be what he thinks.

Whatever one's character may be, there can be no disguising the fact, that he is what he is, by virtue of his thoughts. It is his thoughts that have made him what he is, and if he finds there are features of his character that are not in harmony with his highest ideals, it is within his power to remedy the undesirable traits. This is not only his God-given right and privilege, but his duty as well, for man is destined to become his maker.

The Revelator, through the Spirit, was enabled to be-

hold an epoch in which was fulfilled, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." In this we see the result of two mental states, one the opposite of the other. As we look out in the world to-day, we see these two great mental forces at work—one force debasing and tearing down the human structure, the other, conserving and building a loftier and a nobler manhood.

LIFE'S GARDEN

BY J. H. THOMPSON

IN Life's garden, Love's most cherished flower
 Budded, bloomed for man an hour;
Sorrow made her sow, and reap with care
 Golden fruits, and harvest rare—
Lessons, that from time to time,
 Gave her wealth for home Divine;
Till with wisdom's vintage blest,
 She has found her needed rest.
Life is full of lessons new,
 Understanding reaches few,
If our heaven is mystic land
 Far from reach of mortal hand.
Do they beckon us below,
 From our bridge of sighs and woe?
Can we cross the ether blue,
 Bathed in Heaven's redeeming dew?
Yes, when thru a soulful prayer,
 Freed from every selfish care,
When heaven is enthroned within
 Then comes the answer, "Enter in."

A LETTER ON THE MIRACULOUS CONCEPTION

34, Eccles Road, Lavender Hill,
London, S. W.,
Jan., 1913

The Editor, "Bible Review,"

Dear Sir and Brother:

The January number of "Bible Review" is an extremely interesting and important one. Mr. Henry Proctor's article, "New Lamps for Old," is a very powerful attack upon the old orthodox errors—unhappily, still believed in, by too many. Such an article deserves a wider circulation, and I shall be much surprised if it does not receive further notice from the religious press and magazines.

Very important, too, is Mr. H. E. Butler's article, "The Son of Man." I anticipate that this great effort of his will cause much discussion, as opinion is very much divided upon this doctrine of the virgin-birth. Mr. Butler's conclusion is, at first sight, unanswerable. Parthenogenesis, however, is a fact in nature, and may be artificially induced. Virgin-birth, therefore, is scientifically possible. Sir Oliver Lodge once stated that "it is doubtless thinkable enough." He merely doubted its ethical value. Prof. Loeb, among others, claims to have solved the problem of artificial parthenogenesis by his experiments—using radium to create life where there would have been no life but for this strange stimulation.

Mr. Butler's contention, however, seems to be, not so much the innate impossibility of a parthenogenetic conception of the Messiah, as that he could not have been

of "the lineage of David" if Joseph was not his father. Apparently, for the moment, it is forgotten that among the Jews a woman of a different tribe, when espoused, becomes one with the tribe into which she marries. So that, legally, Mary became a member of the tribe of Judah, and a unit of the house of David, by virtue of her betrothal and marriage to Joseph. Romans, i. 3, I know, is very emphatic—especially the Greek, "*genomenou ek spermatis David kata sarka*" (was born out of David's seed according to flesh). But that does not necessarily nullify Mary's possible royal descent, any more than does the fact that she was cousin to Elizabeth "of the daughters of Aaron," for the royal line could intermarry with priestly line, as well as exercise the sacerdotal office, when desired. So that, assuming that Mary was "of the seed of David," her union with Joseph would entitle her Messianic child to the throne; while her own royal descent, if a fact, would fulfil the promise, confirmed by oath, that the Messiah should be of the offspring of David. It is stated, I know, that "Jacob begat Joseph the husband of Mary, of whom was begotten [*egennethe*] Jesus, the Christ." But if, "of whom" means Mary, then *egennethe* can have no reference to Joseph, but must apply to that "power," to that mysterious "overshadow"—that "shineth in the darkness" beyond the ultra-violet vibrations of life—which produced, by its "holy" stimulation, a parthenogenetic conception of the purest type. I say "of the purest type" advisedly, for there are to-day vague rumors afloat, as in ancient times. St. Augustine, for instance, says (*De Civit Dei* xv. 23): "Moreover, there is a very general rumor that sylvans and fauns are commonly termed incubi, *improbos saepe extitisse mulieribus, it earum appetisse ac perigisse concubitum.*"

The foregoing, of course, may be rightly said to be mere speculation; and this true in a sense, for there is

no actual proof that Mary was of the offspring of David, even in the remotest degree. Isaiah, vii. 14, really gives no support to it. The word *Almoh* is there used, and not the word, *Bethooloh*, which implies strict virginity. There is, however, still the allusion to "the seed of the woman" occurring in Genesis. That, too, may possibly be but a vestige of an earlier order of things—a remnant of a *matriarchate*, which may have preceded the *patriarchate* so conspicuous in Genesis. Yet, again, it may have a profound cosmic meaning. For if the perpetuation of the human race by procreation is to cease, as seems probable from the fact that the power of generation, sooner or later, fails in the individual, then a passional conception of an advanced unit of the race, such as was the Nazarene, must have inadvertently given an added intensity to the process of generation, which, from his whole life and teaching, it seems to have been his object to diminish. Such a birth, of one so exalted, and therefore, so much in union with all, would be calculated rather to hinder, if not actually to defeat, the object of his incarnation. For this reason alone, if for no other, the doctrine of the virgin-birth should receive the careful consideration of Regenerationists.

Yours fraternally,
Herbert Bloodworth.

THE MIRACULOUS CONCEPTION

BY H. E. BUTLER

Our learned friend, Mr. Bloodworth, has sent us a letter worthy of consideration. Therefore we shall try to consider a little further these great thoughts concerning the virgin-birth of the Messiah. However, let us consider the reasonability of what is called the scientific

evidence, of the possibility of a woman conceiving without the agency of man.

In the first place, we must remember that the negative side of any question cannot be proved. For instance, a man may say, "There is no such a thing." Then the whole burden of proof is thrown upon him who says, "There is such, and such a thing," and if there is such a thing in existence, proof is possible. Therefore, we make the assertion, that there never has been, and never will be a child born from a virgin without the agency of man. But all this claimed scientific evidence has no foundation in fact beyond this: We read in the Bible, of the earth bringing forth of itself, and in the absence of, or ignorance of the fact of spontaneous development and growth from the chemical elements of the earth, many erroneous conclusions must be expected. All this parthenogenesis belongs exclusively to the very lowest order of life, the beginnings of life, if you please. Where the organism has not risen above the chemical elements of earth, but as soon as the organism begins to reach an independent existence, then without the male, parturition is impossible. Parthenogenesis has never been known to take place, and never will be known to take place in a vertebra. We say this advisedly, because God would be a sinner if he should transgress the laws that he has made, which is unthinkable.

We have given this much consideration to a fallacy that has become quite prevalent, and has been used quite extensively to bolster up the fallacy of the virgin-birth, or miraculous conception of our Lord, Jesus the Christ. I say the fallacy, because it is a thing that was built up many years after his crucifixion and resurrection. Barring the evident interpolation in Matthew's and in Luke's gospels, there is not one word in the whole of the Scripture from Genesis to Revelation, to support such a

theory, and it is virtually acknowledged to be so from the fact, that the quite modern church author has written an apochryphal book stating that Mary claimed that her child was miraculously conceived. If there had been any real evidence, such a book would have been unnecessary. If she had made such a claim, would not the beloved disciple, who leaned on Jesus' breast, and who evidently loved him, and was beloved by the Master more than all others, and who took Mary to his home (and she probably lived with him up to the time of her death), have known something of this fabrication that grew up in later years. But he has never so much as intimated such a thing in any of his writings, neither in his gospel, nor in any of his letters to the church which we have in our New Testament. And even Peter, who is claimed to be the foundation upon which the Catholic church is builded, never brought a word or an intimation of that theory into his gospel, but, on the contrary, when he was sent for to preach to the Roman centurion, he preached to him of a MAN, approved of God, and in favor with all the people.

But here comes the head of the church, with all its prelates, and cardinals and priests, and virtually says to Peter, their accepted head, "You are preaching heresy, you are saying that Jesus was only a man, and that he was not God, that he only had FAVOR with God; but the authority of the church says, he was God and not man. Now, whom shall we believe, the disciple who was with the Lord during his entire stay upon the earth and knew him personally, and Mary the mother of Jesus, and the brethren of Jesus, who were acquainted with all that was claimed for him at that time, or the theologian of more modern times?

Then we come to the apostle Paul, who, while arguing that we have a high priest in the heavens, who can be

touched with the feeling of our infirmities, and can readily have sympathy with us, because he has past thru like experiences, says of him, "He was in all points tempted like as we are, yet without sin"—that is, he overcame the temptation. (Hebrews, iv. 15.) James says of temptation, "A man is tempted, when he is drawn away by his own lust." (James i. 14.) All men know what temptation is if they will only stop to think; for if you offer them some luxury that they do not desire, they will at once say to you, "That is no temptation to me." Now, from Bible authority and from the authority of the meaning of the word that is known by all men, Paul either spoke truthfully or falsely, when he said of the Master, "That he was in all points, tempted like as we are," for, if the Master had not that in his flesh, by virtue of his generation and inheritance of the seed of Abraham, with all its taint of sin, passion, lust, he could not possibly have been tempted in all points like as we are.

When our esteemed friend, says that the fact of parthenogenesis is worthy of consideration, we respond by saying, Yes, "worthy," simply because it is a dark veil thrown over the great truth of the purpose of God in the creation of the world. For the only direct and unmistakable prophecy in the whole Scriptures, concerning the advent of the Christ, was given by Moses (Deut. xviii. 15,) where he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken," Now, if this prophecy related to the advent of the Messiah, he was not one of their brethren, "like unto me" (Moses), if Joseph was not his father. For Moses was born in the regular order of genealogy, having a physical father and mother, and was called of God to lead his people, and was endowed by the spirit of God

with power to do so (which constituted him the Christ, or the annointed of the Lord). This very prophecy in itself argues against that fallacy of his miraculous conception.

But many will say, "What will you do with the prophecy of God by Isaiah?" (Read Isa. vii. 14-25; viii. 4.) We simply accept it for what it says, it was a message to the king, who was besieged by two other kings who were his enemies, to whom the prophet came, and said (Rabbi Leeser's translation): "Therefore will the Lord himself give you a sign; behold, this young woman shall conceive, and bear a son, and she shall call his name, Immanuel. Cream and honey shall he eat, so soon as he knoweth to refuse the evil, and to choose the good. For before yet the child know to refuse the evil, and to choose the good, shall be forsaken the land, of the kings of which thou feelest dread." This was a common symbology to give an idea of how long it would be before the King of Israel would be freed from his two enemies, viz., the time it took for gestation and birth; and before the time that the child would be sufficiently matured "to refuse the evil and to choose the good," the king would be delivered of both his enemies.

The command to call the child's name "Immanuel," that is, God with us, was simply because when the prophecy should be fulfilled, it would be a demonstration that Israel's God was still with them. You will note a parallel in Chap. viii. 1, 3, concerning *Ma-her-shalal-hash baz* which means, "making speed to the spoil, he hasteneth the prey," and there are other places where prophecies are made as to what shall happen to a land exprest in the definition of a child's name.*

*You will note the statement in the chapters referred to, that Rezin, the king of Syria, and Pekah, the son of Remaliah, were confederates with Ephraim against Judah. This is given according to Usher's chronology, 742 years before Christ, and the inference is unquestionable here that the land would not be deserted of both those kings and Ephraim, until after the child was born, which

One word in regard to the quotation, "Jacob begat Joseph the husband of Mary, of whom was begotten [*egenmethe*] Jesus, the Christ," if this does not directly say that Jesus was begotten by Joseph, then we have to do violence to the rules of the English language. It must be remembered that in the whole genealogy of the Scriptures, a woman never begot a child. Man begets, but woman conceives.

In conclusion, a word concerning the "Regenerationists." No intelligent student of the regeneration believes that there will be a perpetuation of the generating of the flesh. It is true that they believe that the procreative act will cease when regeneration begins, but they expect the fulfilment of the prophecy of Isaiah lvi. 5, when he says, "Unto them will I give in mine house and within my walls a memorial and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off." They will have eternal life, and therefore will not be necessitated to have children to perpetuate their names.

The teaching of the Master Jesus was of eternal life, as he said according to Luke, xx. 36, "For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." The light thrown upon the first ripe fruit of the earth, the 144,000, clearly teaches that instead of generating their kind by any method whatever, that they will continue to regenerate themselves, thus producing in them, an immortal existence.† It is clearly stated in the apocalyptic vision that it is only the first ripe fruit of the earth that ceases from procreation, and it is mentioned that there are at least a thousand years wherein generation in its present order will continue among the masses of the people. They will be the means of perpetuating the race, while must have been, to make the prophecy true, about 700 years before Christ was born.

†See "Goal of Life, or Science and Revelation"

the sons of God, the first ripe fruit of the earth, become kings and priests; kings because they reign over them by the power of love, and priests because they instruct the people in right-living—the way of righteousness.

In this article we have not desired to controvert, but to make plain the truths that have been shown to us by the Spirit of Truth, that our Master promised to send to us, when he said (John xiv. 16, 17,), "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Therefore we pray that the Spirit may illuminate, and impress upon the minds of the readers of this article the Divine truths contained herein.

Peace be with you.

INFLUENCE

BY BELLE BEARDEN BARRY

SHOULD there come into your mind

Just a little thought unkind,

Let not thought evolve to word.

Let not word to deed be stirred—

Take it out in thinking!

Should there come into your heart

A thought that may some love impart,

Hold that thought and let it grow

Into a word the world may know—

Take it out in speaking!

Should there come into your soul

A thought and word of good control,

Evolve them into deeds of love,

And help the world to forward move—

Take it out in doing!

THE COVENANT AND ITS RELATION TO EVIL

BY R. C.

"But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. v. 39.

THE business of the world almost wholly rests upon the law of contracts. We are, however, unmindful of the fact, entering into contracts almost every hour of the day. We go into a restaurant and are served with food. We have made an implied agreement to pay the price set forth on the bill of fare. We purchase a ticket and take our place in the railway carriage. We have done our part, but instantly a contract is made—the railway company agrees to transport us safely to our destination. The more important affairs of life are conducted under express engagements. Some philosopher has said, "as above, so below," and we see how thoroly is this truth demonstrated, not only in business between man and man, but man in his relations with God also, works under the provisions of a compact.

A contract is defined to be an agreement between two or more persons to do or not to do a particular thing. Elements necessary to the making of a contract are an offer upon one side, and an acceptance upon the other. When offer has been accepted the contract is made—a thoro meeting of the minds of the parties has been established. A contract is a covenant, and the covenant relation, once established, between God and man is a contract. God makes the offer, man accepts. The great, grand mind of the universe, and the mind of man have reasoned together and met in mutual accord in covenanted relation. An express agreement has been entered into,

imposing obligations upon both parties—the promises of God of which no soul can conceive of his failing to fulfil.

When this covenant has been made and lived, there comes a sharp distinction between the worldly man and the covenanted man. The spiritual man understands the worldly man, but the worldly man is unable to comprehend the spiritual man. It has often been observed that one cannot live in this world, and follow the teachings of Christ. And, to those without the covenant relation, this is true. “Ye cannot serve God and Mammon.” The teachings of Jesus and the apostles were not enunciated for the continued use of those serving on the plane of generation, but as the Master said, “My words, they are spirit and they are life.” Consequently, they must be accepted in spirit and in truth. The regenerate, spiritual man, recognizes this; while one not living this life does not. “For flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.”

And so we come to a consideration of a phase of the Master’s teachings—the doctrine of the non-resistance of evil. There are many things, to those living on the plane of physical generation, that are right and proper, which to those on a higher plane, are evil. Christ taught the non-resistance of evil. The world holds to a contrary doctrine. Does this teaching of the Master accord with our reason? Can a doctrine so contrary to the teachings and experience of the world stand the light of our investigation? A man of judgment demands a reason for a thing. It is well known that a rule of action falls, when the reason upon which the rule itself was founded passes away. A nation may enact a law, which, at the time, is based upon solid reason, but let this reason lapse and the law falls into disuse. When we see the whole world declining to follow this doctrine of the Master, shall we,

therefore, say that it has no application at this time?—No, tho heaven and earth pass away, we know that the words of Christ are eternal. We feel that this teaching was never intended for the generality of mankind; but for the present ripe fruit—the covenant people. What, then, is the foundation of this doctrine of the Christ of non-resistance?—Is this doctrine not founded on the words of YAHVEH, “the covenant promise of God,” embodied in the name expressing the thought, “I will be your power”?

When we enter into the covenant dedication, when the contract has been “signed, sealed and delivered,” we promise to be obedient, and YAHVEH on his part has promised to be our power under all circumstances. To resist evil, then, would be calling to our aid evil forces which still reside within, and which we desire to, and must completely eradicate. By resisting evil we are no longer trusting in God—and resistance is a breach of contract, a violation of the terms of our covenant.

The world meets evil with evil. The man who has entered into the covenant leaves the adjustment of these matters to God, who has promised to be his power. An example of Christ is in point, for he lived as he taught. When He stood before Pilate, and the mob was loudly clamoring for his crucifixion, Pilate inquired of Him what offence he had committed. Jesus did not give a direct reply to the Roman governor, but answered, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” Our attitude toward evil may well be that of Paul toward Alexander the coppersmith. Of him the Apostle said: “Alexander the coppersmith did me much evil; the Lord reward him according to his works” (II. Tim. iv. 14,). “But whoso shall offend one of

these little ones which believeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And if one full of all subtilty, and all mischief, a child of the devil, an enemy of all righteousness, shall pervert the right ways of the Lord, and if suddenly the hand of the Lord be upon him, and he be stricken blind for a season, shall we not say in the words of the Master: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."

Strange as it seems, it requires a brave soul to trust all to God, and happy is he who can say in truth and in fact: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, tho I walk thru the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table for me in the presence of mine enemies: thou annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Ps. xxiii.)

A FEW QUESTIONS AND ANSWERS

BY S. G. C.

Question 1. What is generation?

Answer. Generation in man is the work of creating flesh-forms for discarnated souls to enter into and make their habitation, and the length of time of the soul's habitation in each successive bodily form, is determined largely, by the degree of the soul's growth, unfoldment, consciousness, and consequent method of life and living. Hence, it is self-evident that in the work of begetting flesh-forms for disembodied souls to inhabit, lies the "sting of death,"—the cause of the death of the physical body. For is not the work of the Elohim (the Gods), thru his messenger pointed in this regard, viz., "For in the day that thou eatest thereof [using the reproductive life-element for procreation, or mere sense gratification] thou shalt surely die."

Q. 2. What is regeneration?

Ans. Regeneration is the work of recreating, regenerating and revitalizing the parent organism; by and thru the retention and proper transmutation of the reproductive life forces generated in the body. When the regeneration has been fully established, and reigns supreme in the life of the individual, that individual has obtained, by virtue of this fact, an immortal, DEATHLESS, consciousness. Hence, such an individual can now realizingly and forcibly proclaim to the world the words of the beloved Apostle Paul, "O death, where is thy sting? O grave, where is thy victory?"

Q. 3. Where does generation lead the individual?

Ans. Generation leads the individual into the sphere of labor, sorrow, pain, premature age, and eventually death. And in the first book of the Old Testament we find, a most pointed corroboration of this. For example, to the woman it was said: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." And to the man it was said: "Because thou hast hearkened unto the voice of the woman, and hast eaten of the tree [the tree of knowledge; partaken of the fruit of the creative function] of which I commanded thee, saying, thou shalt not eat of it: curst is the ground for thy sake; in sorrow shalt thou eat of it [the life or spirit of generation] all the days of thy life; till thou return unto the ground, [THE GRAVE]."

Q. 4. Where does regeneration lead the individual?

Ans. Regeneration leads the individual into realms of health, vigor, happiness, peace, buoyancy, youthfulness, abundant life, and eventually, by virtue of soul growth or attainment, he obtains conscious physical immortality and absolute dominion over all the powers and forces of the spirit of the world, of the spirit of the creative Word of the Gods—YAHVEH ELOHIM.

We find in Christ's own words most unmistakable teaching of conquest, glory, and the final dominion over all the adverse powers and forces of the spirit mundane. These adverse forces the individual has to meet and overcome, by the exercising of the best that is within him and accessible to him, in order to attain to the regeneration in its fulness; in other words, to attain to the blessed and exulting consciousness which Christ attained, and that we must attain, before we manifest perfect Christlikeness. These are the words, "Verily I say unto you, That ye which have followed me, in the regeneration

when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Thus, we see, by virtue of conscious and voluntary growth, or attainment in the regeneration, there is to be gathered out in the near future, from the whole body of Israel, a special people, a body of 144,000 of the highest matured souls, who are to be so thoroly organized and harmonized with the Spirit of the Highest as to form a perfect Mind-organ on this planet, that His will may be done as perfectly here on earth as it is now done in heaven; in other words, as perfectly as His will is done in all the other Infinite mind-organs thruout the infinitude of space. Hence, this body of highly matured souls, is to become to this planet, earth, as the Spirit of God said thru his messenger John, "kings and priests unto God and to reign on the earth." But, in the fulness of time, we, who have given this subject some attention and thought, know perfectly well that the whole body of Israel will be redeemed from the powers of darkness, from the powers of generation and all that belongs to that spirit; then will Israel become "Prevailing Prince" over all the earth.

Q. 5. When does generation in the individual end?

Ans. Generation in the individual ends only when the individual has thoroly overcome all voluntary and involuntary loss of the seed of life. When the individual has attained this mastery over self, it can then be truly said of him that, he has won the complete victory over the life which is dead in "trespasses and sins," for "sin is a transgression of the law." When the individual conquers generation in himself, he has conquered the cause of "sin and death;" for we read: "Whosoever is born of God [has attained the regeneration] doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God."

Q. 6. When does regeneration in the individual begin?

Ans. Regeneration in the individual begins when the individual has reached a point in soul growth where he is able, by the power of his mind and will, consciously and voluntarily, to turn the "elixir of life" inward and upward, and thereby transmute it into the pure "water of life." And full attainment in the regeneration will be experienced by the individual only when he has attained absolute conservation of all the reproductive life-elements generated in the body, and has made an unreserved consecration of all his faculties to the will of the Spirit, the Holy Spirit. This, of course, cannot be done until the individual has awakened to the fact of the existence of a higher and a holier order of life, than the order of life which is common to all flesh, viz., the life of generation, the begetting of one's kind. Christ, the great exemplifier of the life of the regeneration said: "As in Adam [generation] all die, even so in Christ [the regeneration] shall all be made alive."

Q. 7. Why is the life of regeneration constructive?

Ans. The life of regeneration is constructive because it is in perfect accord with the constructive principles of nature in individual life; in other words, because it is in perfect keeping with God's established laws which give health, youthfulness, purity of life, physical perpetuity, harmony, and perfect happiness and peace of soul and mind. Hence, "to be spiritually minded is life and peace."

Q. 8. Why is the life of generation destructive?

Ans. The life of generation is destructive because it is to all intents and purposes, in alignment with the destructive principle of nature in individual life. In other words, because it is that course of life which is diametrically opposing the free and harmonious working of God's fixt laws which stand for the bringing to the individual all that is good and desirable in human life and conscious-

ness. Hence, they who, whether by choice or otherwise, put themselves in alignment with the destructive principle of life, are "bringing upon themselves sure and swift destruction," thus proving that "to be carnally minded is death."

Q. 9. Which of the two orders of life, generation or regeneration, dominates the present world, or age?

Ans. Generation is the other of life which dominates the present world or age. But not pure, proposed and welcomed generation; but rather, haphazard and unwelcomed. We feel safe in saying, that this is true of the greater part of the human family in these latter days, in the transition from the old age and order of life into the new age and order of life. For "behold I make all things new."

Q. 10. Which of the two orders of life, generation or regeneration, will dominate in the world, or ages to come?

Ans. Regeneration is the order of life which will dominate in the world, or ages to come. The reason the life of regeneration will be the order of life that will dominate the minds and hearts of the man and woman in the new age that is just about to be ushered in, is that the men and women of that age, who constitute the body of Christ's second coming, will have completely out-grown the old order of life, generation and all its attendant perversion; thus by virtue of the regenerate life, this body of men and women will have become so organized and harmonized that they will become one, one in body, soul and spirit, as the Spirit thru the Apostle Paul said: "For the body is not one member, but many."

Q. 11. Who do you think is most beloved by God, he that lives in generation, or he that lives in the life of the regeneration? and why?

Ans. Those most beloved of God are those who belong to the life of regeneration. Why?—Because the soul born

into the consciousness of the regeneration in its fulness, by virtue of knowledge gained thru years of laborious experience, has ever uppermost in his mind to do and to accomplish only those things which are well-pleasing to the Father. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Q. 12. Who do you think is the most beloved by the world, he that lives in the generation, or he that lives the life of the regeneration? and why?

Ans. The ones most beloved by the world are those who belong to the life of the world, generation and all that appertains to that life. Why?—Because the soul that is purely of the world life, the mortal life, has ever uppermost in his mind and heart to do only those things that are most pleasing to the lower self, the carnal consciousness. Consequently, such souls, being purely the embodiment of the qualities of life appertaining to the earth-sphere, the spirit mundane, do not and cannot have any love for, or any affiliation with, any but those who are wholly centered in the same spirit and interests of life. The words of the Lord Christ are most pointed and emphatic on this point: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Q. 13. Who in Christ's time were God's most beloved people?

Ans. God's most beloved people in Christ's time were Christ's disciples, and those who sincerely and lovingly did in like manner follow these humble and blessed disciples of the Nazarene—those who did not love the world nor the things of the world, but the Father and the things appertaining to His kingdom of love and righteousness; those who followed John's injunction: "Love not the world, neither the things that are in the world. If

any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Q. 14. Who at Christ's second coming are to be God's most beloved people?

Ans. God's most beloved people at Christ's second coming, will be those who are the most matured in soul qualities, that is, those who are the embodiment and full expression of the highest, noblest and holiest life-quality, or spirit quality, of the Infinite Mind, YAHVEH, the God of the Universe. And these blessed people, by virtue of ages of growth and development, have reached a point in their evolution, in their soul unfoldment, where they know from the most unmistakable evidence, both from their inner consciousness, or soul consciousness, and from their external consciousness, or mentality, that the highest, best and most loving thing for them to do at all times, is simply to do the perfect bidding of the Spirit of the Highest in all things. Therefore this body of people, because of their soul qualities being superior, being of a quality which is beyond and above that of the earth, earthy, the spirit mundane, will be the ones who will constitute the body of Christ's second coming, the 144,000 souls or the 288,000 persons; for the two in the fulness of time will have become one, as it was said by the Spirit thru one of His beloved messengers: "Nevertheless, neither is the man without the woman, nor the woman without the man in the Lord." This we understand to be the gathering of the ripe fruit of Christ's first planting. "And I looked, and, lo, a Lamb [the Christ] stood on the mount Sion, and with him a 144,000." "These are they which were not defiled with women, for they are

virgins [pure ones]. These are they which follow the Lamb [the Spirit of the Christ] whithersoever he goeth. These were redeemed from among men [from the spirit of generation], being the first fruits unto God, and to the Lamb [the first matured souls born out of the spirit of generation into the regeneration].” (Rev. xiv. 1, 4.)

Q. 15. What was the nature of the body of the Lord Christ nineteen-hundred years ago?

Ans. That which composed the body of the Christ nineteen-hundred years ago, was one organism begotten of the seed of Abraham as to the flesh, thru the instrumentalities of Joseph and Mary; but as to the spirit, thru the instrumentality of the Spirit-Life of YAHVEH ELOHIM. The words of the apostle Paul are a pointed corroboration of this, “There is a natural body, and there is a spiritual body,” again, “The first man [that which is born of the flesh] is of the earth, earthy; the second man [that which is born of the Spirit] is the Lord from heaven.”

Q. 16. What will be the nature of, that is, what will compose the body of the Lord Christ at his second coming?

Ans. That which will compose the body of the Lord Christ at his second coming, will be a body of many organisms, 288,000 persons; but 144,000 souls, for the two become one, when unity, oneness, with Divinity is attained. Yet this body of individualized intelligences will be as one body, as one great and grand individuality and personality, because of the perfect existing harmony, oneness and sameness of spirit. This body, however, is begotten of the seed of Israel as to the flesh, the natural birth, by and thru the instrumentalities of numerous individuals; but of the spirit-life of YAHVEH ELOHIM as to the spiritual birth—the second birth, being begotten again, or from above. It is because this is the law, the inexorable law, that always existed, exists now, and always will exist, that caused the Lord Christ to say:

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again."

Q. 17. What was the purpose, the mission, of Christ's coming to earth nineteen-hundred years ago?

Ans. The mission of Christ nineteen-hundred years ago was that of sowing or implanting in the innermost nature, the sanctuary of men and women, the germ of the life more abundant, physical immortality, an actual realization in the lives of the whole human family; but at this age, the end of the Gentile age, only a few, comparatively speaking, will attain this grand and glorious ultimate—will enter into "The Kingdom of Heaven." For did not the Christ say: "For many, I say unto you, will seek to enter in, and shall not be able." Why not be able?—Because, when the time comes to enter in, the greater portion of the human family will be found wanting in the necessary attainments, soul qualities—nothing more, nothing less.

Q. 19. What will be the purpose of Christ's second coming?

Aus. The purpose of Christ's second coming will be to become "the salt of the earth," and "the light of the world" in the fullest sense of those terms; in other words, the mission of the body of 144,000 of the Lord's anointed ones will be to stand to this world and to all manifested life upon it, as the one great Light, Purifier, Preserver and Redeemer. As the Spirit of the Highest said, "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of, his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation" (Isa. xxv. 8, 9.).

"And God shall wipe away all tears from their eyes; and

there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

Q. 19. What became of the Lord Christ's body nineteen-hundred years ago?

Ans. The Lord Christ's body nineteen-hundred years ago, by virtue of the Divine Mind and Purpose, was transmuted into pure spirit. And the purpose of the Divine Mind for this was, as the Lord Christ said: "Nevertheless I tell you a truth; it is expedient for you that I go away; for if I go not away, the Comforter [the Spirit of Truth] will not come unto you; but if I depart, I will send him [the Spirit of Truth] unto you." Again, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh [the body of the Christ after it had been transmuted into Spirit], which I will give for the life of the world."

Q. 20. What will the Lord Christ's body eventually become like at his second manifestation?

Ans. The Lord Christ's body at his second manifestation, according to the nature and trend of all life, as we are made to understand it, will eventually become a spiritual body. The apostle Paul had this idea in mind when he said: "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

AM I MY BROTHER'S KEEPER?

BY SAGITTARIUS-LIBRA

"God reveals himself to man according to his state, higher to higher minds, so lessening down to the dim verge of reason."

"AM I my brother's keeper?"—Yes, and no. To the extent we have become conscious of the Way (Jesus said, "I am the Way,") we are our brother's keeper; for when we are thus conscious, then we are ever watchful of an opportunity for sowing the true seed. Now this watching is of the Spirit within us, yearning for the souls of all beings—it is the God Spirit which knows. If we see a brother in distress, we look within; and to the extent we truly desire to help him, the Spirit will show us whether we can do anything.

Souls are to become Sons of God even as Jesus was a Son of God.

This growing into a Son of God really begins when we arrive at the consciousness where Jesus was when he said that the Prince of this world came and found nothing in him. Until the soul is untrammelled by the delusions of the sense-man, which belongs to this world, he can never know God.

This condition of the soul will put us in a position to be a light to the struggling souls on the Path who may chance to pass this way. To this extent we are our brother's keeper. As Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

BOOK REVIEWS

THE SECRET OF LIFE, by Henry Proctor, F. R. S. L., M. R. A. S., F. L. L. C. Price 2s. 10d. postpaid. American price 80 cents. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng. The book is well written, brings out many ideas that seem to be well supported by Scriptural quotations: The regenerate life, and its results are brought out clearly and beautifully; and altogether it is a book that will appeal to those just coming out of the church, and we believe the author so intended it—that it should be a stepping stone to higher things. While there are many things in it with which we, from our standpoint, do not agree, yet, from the position that we have taken from the beginning, that all those that are of God have the spirit of truth that Jesus promised to send to his people, will be enabled, by virtue of that spirit, to receive the truth and to reject whatever error there may be.

Therefore, it has been our desire and our custom for twenty five years to publish, in our magazine, articles that have some vital truth, and even a great deal of error, believing as we firmly do, that those who are devout, have received the spirit of truth, and that the spirit of truth will enable them to take only such truth as they need even out of a volume that is *all* truth: And in this light we have pleasure in presenting this book to God's people, and to the world at large. We hope that the honest, earnest effort of our beloved brother may accomplish good in the world.

CHRISTIANITY AND SOCIALISM, by Gilbert E. Collins, 141 W. 23d. St., Los Angeles, Cal. 46 pp., paper cover. Price 15 cents.

The purpose of this worthy pamphlet is to show the identity of practical Christianity with the principles of Socialism, and to awaken a deeper sense of equity, economy and brotherly love in all human relatedness, and to infuse these virtues into human industry.

SUCCESS—HOW WON THRU AFFIRMATION, by Henry Harrison Brown, Glenwood (Santa Cruz Co.) Cal, 102 pp., paper. Price 50 cents.

This booklet is filled with optimism, confidence, faith and auto-suggestive helpfulness. The interest and force of this little work is considerably enhanced by the number of poetic truisms and precepts which abound thruout. It is alive with wholesome idealism, which will more than compensate for a very poorly printed book for the money.

INDIVIDUAL SCIENCE THE PHILOSOPHY OF LIFE, by Wilber Eddy. 130 pp., paper. Price 25 cents. Address Dr. H. L. Lendon, 308 Jarvis St., Toronto, Ont., Canada.

Therein the author leads the reader to see the necessity of individual perfection by actual knowledge, not from books, nor from man, but by that wisdom-mind of God which each is able to receive by cultivation of love in the soul. Thruout his book the author very clearly differentiates between opinions and beliefs and the inharmonies that inevitably arise by the dominance of the intellectual ego, and true knowledge which has in itself the virtues of Divinity, and is able to witness, in tolerance and peace and respect, the lives and minds of all.

Another fact which he ably presents is, that all wrong and offence which come to the individual are the effects of his own ignorance and imperfection, that the remedy for every wrong and injustice, in which he is concerned, lies within himself, so that when he KNOWS the truth, he shall have freedom, joy and life. In a number of expressions he assists the reader to perceive the absolute compensation of Divine law, and therefore the wisdom of righteousness in practice, for the chief sufferer is always the wrong-doer.

WAR: ITS HORRORS AND BENEFITS., by J. M. Peebles, M. D. 20 pp., paper. Price 10 cents. Peebles Pub. Co., 5719 Fayette St., Los Angeles, Cal.

EDITORIAL

OF late we have said considerable concerning the miraculous conception of our Lord, Jesus the Christ. Many will think that the position, that I have taken, savors of infidelity, that I would lower Christ's position in the estimation of the people; for many think that holding him above the ordinary conception and birth, and making him a God, really exalts him in the estimation of the world, whereas it only exalts him in the estimation of the ignorant and superstitious, and really debases him in the mind of the truly thoughtful, and in the light of the Scriptures. If he was a God and was never a man who had to overcome the flesh, then he never could have known the sorrows and infirmities and struggles that his people have had to suffer; because, under the law of mind, there is absolutely no knowledge but the knowledge gained thru

experience. But when we think of a soul, that has past on beyond the necessity of a reincarnation for himself, coming back and taking on himself the sinful flesh of his age and race, and again suffering and overcoming its propensities and weaknesses, all for our sakes, all for the sake of coming into the very life and mind-currents of the body of humanity—this unselfish love excites in us that deep reverence and love that he is thereby made worthy of.

Again, I have held to the thought of his natural conception and birth, for the sake of vindicating the truth of the Scriptures, and holding out before the world, not only his grandeur and greatness, and that of his Father, God, the Elohim, but of the grandeur and greatness that he has made possible for us, his people. This, at once, takes us back to God's purpose—to create man in his image and like him, not *a* man, but *all* men.

The beloved disciple in his gospel begins with the words, "In the beginning was the word, and the word was made flesh and dwelt among us." What was that word?—It was the word that created the world. As the apostle said, "By the word of God the worlds were made." Jesus, the Christ, was not only the embodiment of that Word, which was, "Let us make man in our image and like us," but he was "the first begotten among many brethren," because he was the first ripe fruit of that creative-word; if he had been God, begotten of God, miraculously, it would have placed him outside of, and beyond the workings of that creative-word, and he could not have been the Word, but would have been the creator of the Word, and would have been in no sense the first of the first ripe fruit of that creative-word, the first born among many brethren. Neither could he have been even the son of God, unless the Grecian mythology is true that the Gods married and had children, and possess all the passions

of men, even to going to war with each other. We do hope that the civilized world has outgrown the belief in these fallacies; notwithstanding that the early church believed in them and brought that belief into their theology and actually falsified the Scriptures by interpolating them into the gospels of Matthew and Luke. But we must remember the truth, that in the beginning the Word went forth to make man in His image and like Him, God. You will observe in the whole tenor of the Scriptures, that the work had just begun with the allegory of Eden, that its work went on thru the ages, giving experience to man, thereby developing mind and soul powers, and that process was still going on at the time that the Lord Jesus was here—for he said, "My Father worketh up to now, and I work." What was the Father doing while working?—The answer is plain, He was making man in his own image and like him. At the time of Christ that work had not been accomplished, neither is it now accomplished.

But some of us have begun to realize the time has come that that work is to be accomplished in the first ripe fruit, in its creative operation in the lives and souls of men, and that it will never be fully accomplished until the first ripe fruit are gathered together and formed into the temple of God, the 144,000, in whom God the everlasting spirit will dwell, making them kings and priests unto him and causing them to have dominion over all the earth according to the purpose declared in the beginning—to make man in their image and likeness and to give them the dominion. It was for this ultimate that our dear Master Jesus taught us to pray, "Let thy kingdom come and thy will be done on earth as it is done in heaven." Jesus was the first of that ripe fruit of the creative word to be individualized. As one said of him, he was as one born out of due season, but

he came that there might stand out in the thought of humanity a pattern, toward which all men should aspire, should labor for, and love him, and in loving him, draw in, and incorporate in themselves his very life-substance, ("eat his flesh and drink his blood") that he had contributed to the very vitals of the race, thus enabling them to become like him.

Anti-Christ, devils, have stepped in with that damnable lie, that he was not one of our brethren, but was God, and that it was even a sin to think of striving to be like him, thus contradicting all his gospel, and nullifying the object of all his work on earth, and throwing the black veil over all the truths of the Scriptures, so that no man can find the true way of life—the path that God has marked out for him in his infinite purpose—until the black veil is stripped off. May this black veil be burned and consumed forever, so that the light of the son (sun) of God may shine in, and illuminate the pathway that all men may see and know the way of life. Therefore, we have written these articles to show the fallacy, the evil—the evil of that most wicked doctrine of the miraculous conception of our Master.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits Washington D. C. May 1913					
Body	Enters	On			
		day	h.	m.	
☾	♈	2	11	29	a. m.
"	♉	4	10	25	p. m.
"	♊	7	6	41	a. m.
"	♋	9	0	33	p. m.
"	♌	11	4	48	p. m.
"	♍	13	8	1	p. m.
"	♎	15	11	12	p. m.
"	♏	18	1	6	a. m.
"	♐	20	4	30	a. m.
"	♑	22	10	5	a. m.
"	♒	24	6	51	p. m.
"	♓	27	6	38	a. m.
"	♈	29	7	27	p. m.
☼	♈	21	11	42	a. m.
♂	♏	10	8	44	p. m.
♀	♏	10	3	1	p. m.
"	♐	30	1	49	a. m.
♂	♌	4	7	39	p. m.
"	♏	13	8	42	a. m.
"	♎	20	6	54	a. m.
,,	♏	26	0	28	a. m.
,,	♐	31	1	0	a. m.
On May 1st					
♈	is in	♐	7°	32'	22"
♉	"	♑	6	29	53
♊	"	♒	4	35	6

BIBLE REVIEW

VOL. XI.

MAY 1913

No. 8.

A WARNING

BY H. E. BUTLER

"AND they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered. My sheep wandered thru all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them." —Ezekiel xxxiv. 5, 6.

THE regenerate life, or the life of chastity—the retention of the seed for the use of body and mind—is a truth that, to a greater or a lesser degree, has been accepted, from our teachings at the beginning, by all forms of religionists in the land. I say *has been accepted*, but I do not mean that the regenerate life has been accepted as from the Esoteric teachings, but religionists have accepted it as a fact, and as an important factor in the attainment of the ultimate towards which they aspire. The spirit of the Lord, thru his guidance of this, our work, gave this truth to the world, or began to give this truth to the world, in 1887.

At that time we stood alone. We found we had opposition from every source, but the opposition as to the truth and importance of the teachings past almost entirely away in a single year. The Lord showed me then that there

would be put up, as it were, a wall around us, lest the unwise and the unfit, who would claim to accept the truths and live them but would not, should rush in, in great numbers and overwhelm us. We did not have to wait long for that wall to be put up, for the so-called Theosophical Society and others, united in creating a scandal, and in writing up falsehoods about us, and circulating them in all the public journals (these journals, by the way, love and feed on the corruption of the human mind). This put up an effectual wall to keep out the *wise* and *prudent*—after this world—so that none but those who love the truth, regardless of personality, would come in. This has opened the flood gates of prejudice in the minds of all those who follow the world and its habits, yet, as we have said, the vitality of the truth, which the Lord gave us to give to his people, has been so great, that the essential elements of it have been taken up and practised to a great extent by all classes of thinkers and religionists. This truth is so vital that no man or woman who reads it or hears about it, and tries to live it, can get away from it afterward. The truth enters in, and begins to bind the strong man of sensuality and perversion, in spite of all the efforts of the individual to free himself or herself from its influence. This is because God is spirit and life, and it is that life that animates every man and woman that comes into the world, and when the word of truth enters into that life, it never leaves it, because a word of truth is a living organism, immortal in its existence, eternal in its workings. This word of truth has gone out in the life-currents of the planet, it has entered into, and laid hold upon the consciousness of millions.

Now, the people need a shepherd that can guide them aright, as it is said by the prophet Ezekiel, that we quoted in the beginning, "And they were scattered because there was no shepherd, and they became

meat to all the beasts of the field"—the beastly propensities, the dark elemental forces, called by our Lord, devils or demons—all because they have no one (or have not accepted the one) who is able by virtue of divine instruction, to lead them into the path of safety. The ego has taken control of the teachers far and near. They have taken up and are teaching the regenerate life, and think that they are accomplishing the ultimate. Alas! how little they know that that which is of the greatest good, when perverted becomes the greatest evil. This may be illustrated by taking a common instrument of the world: The steel blade which can cut almost anything, has been the greatest instrument of civilization in the line of mechanics. What would the world be to-day without the knowledge of the use of iron and steel? Yet it has been the instrument for the destruction of more lives than any other thing since civilization began to manifest. As without iron and steel, civilization could not have advanced, so without the regeneration, the new age and order of life (or the progress of the Kingdom of God on earth) cannot advance.

When persons begin to live the regenerate life and to make a serious, honest effort to retain all the seed generated by the body, they are at once met by difficulties and adversaries of which they know nothing and about which their would-be teachers know nothing; therefore they become like sheep scattered upon the mountains, that are being destroyed by all the beasts of the field, because they have no shepherd to guide and protect them, because they believe the false teachers; and when they hear the voice of the good shepherd who is willing, able and anxious to lead them in the way of safety and life, these would-be shepherds at once cry, "Wolf! wolf!" and the sheep are scattered from fear. Now you, my people, who have begun to lead this life are like sheep, when these

false shepherds cry, "Wolf! wolf!" you flee in dismay; for you know not that these would-be shepherds are wolves in sheep's clothing.

As soon as a man begins to lead the regenerate life, he meets adversaries visible and invisible, that he never dreamed of having an existence; and while the invisible angel of the Lord is near to him, striving with him, yet because he cannot see the angel with his physical eyes, and because all around him is materialism and a contradiction to the voice of the angel, he fears to obey, and continues to go on alone, where he is being destroyed and misled by an evil, deceiving spirit, and is caused to use the forces of the regenerate life in perversion, thus making it a destroying principle in his life, in place of a divine savior as it really is.

We have stood before the world since 1887, holding the light of absolute truth, guiding the very few who are willing to be guided in the way of life, thru all the pitfalls and dangers, to the final goal of immortality, therefore this voice that goes forth in this Magazine, we send forth by the spirit and word of God to all those who have begun to hear the word and live the regenerate life, saying as did our Master Jesus, "Come unto me and I will give you rest," hear me and I will teach you the truths that I have received from my Father, from my God and your God; for the Father has called me to this special work, and has instructed and held me by him, in an especial manner for thirty-nine years.

Dear children, he has led me over the road, he has showed me all the by-ways and pitfalls, and commanded me to guide his people safely to the haven of rest. Not long ago he said to me, "I know that you will guide my people aright." Therefore I stand as a willing servant to all those that are seeking the goal of immortality, the highest attainment of human life. We are not like the

majority of your teachers, seeking to feed upon your substance, for my Father has given me all I need. I seek only to give you the light of truth that you so much stand in need of, that knowledge, that truth, which few, if any, have been instructed in, and without which it is impossible for any to reach the final goal, as our Master said, two thousand years ago, "Many shall strive to enter in and shall not be able;" but we say to you that all you who are honestly and earnestly striving to enter in, may do so if you will hear the voice of the good shepherd, if you will come unto me and be instructed, led and guided. We do not speak these things from ourselves, but from the Lord, even Elohim, the Creator of the worlds, whose we are, and whose voice we are become.

The time of darkness and added danger is near. Oh! how earnest the Father is in desiring to save his people from their sin and to bring them into unity, oneness, with him. Now, if you err and fall, and fail in your efforts, it is all with yourself, as the prophet said, "Your blood be upon your own head." If we had not come and spoken the word that no other man has spoken, you would have had no sin, no responsibility for your failure, but now you have no excuse, or means of shirking the responsibility, for all is offered you without money and without price; and we know that if you are willing to be guided the angel of the Lord will guide and lead you to receive these instructions.

May the spirit of divine wisdom be given you.

GOD'S WORK ON THE SEVENTH DAY

THE PRESENT-DAY CONSUMMATION OF THE ADAMIC AGE

BY J. F. EWEN (London)

(*British Esoteric Society*)

"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—II Peter iii. 8.

"A thousand years in Thy sight are but as yesterday."—Ps. xc. 4.

IN Genesis Chapter i and Chapter ii as far as the third verse, let me point out a significant fact; viz., we have no mention of a personal God, but in the very next verse the "LORD God" (the personal manifestation of Deity) is mentioned for the first time in the Bible.

Permit me then to take as a premise that these thirty-five verses contain a concise epitome of the purposes of God in the creation of man from the time of Adam up to the present time, and for a thousand years beyond; and in itself, it has no historical meaning from the *time* point-of-view of mere days, but refers to seven periods of approximately a thousand years each.

We shall now see if it is not an easy matter to trace the meaning of each creation-day in its corresponding period of each successive thousand years to the present time and beyond.

THE PLAN OF THE AGES.

Briefly we note that the differentiating of day and night was the first day; the second day deals with the separating of that which is above the heaven from that which is below the heaven; the third day, with the separating of the waters of the sea from the earth and its vegetable kingdom; the fourth day deals with the differentiating of time as signified by the light of the sun and of the moon and stars; the fifth day deals with the living

creatures above the earth and the living creatures below the earth (that is, the inhabitants of the sea); the sixth day deals with the animals on the earth plane itself, from the smallest up to the king of animals, man; the seventh day deals with the *rest* of God.

From this plan, another significant fact rivets our attention. At the end of the fourth day and the beginning of the fifth, fishes first came into existence; at the end of the fourth thousand-year period and the beginning of the next, according to the chronology of our own Authorised Version of the Bible, Jesus Christ first came into manifestation, at the beginning of what we know as the Piscean Age, or the age of the FISHES.

We see that the next day, or age, commences with the creation of the lower animals, and finishes with the manifestation of man; so we must conclude that the present thousand years that our race is now finishing, is concerned with the gradual evolution of the animals up to the finished man, ready to take the dominion of the earth into his own purified hands as the Perfect Son of God.

The seventh day, or age, begins with the completion of this Adamic period of creative activity; and Divine Rest, with its attendant blessings and sanctity, emerges into sight. "He that hath an ear let him hear what the Spirit saith" to the people of the twentieth-century, while we go into the same week with closer attention to detail.

I. The light and darkness of the first day unfolds itself into the discrimination of good and evil by the descendants of Adam up to the time of Methuselah, as recorded in Genesis chapters ii. and v.

II. The second thousand-year period finishes with the migration of Abraham's father's family from the land of the CHALDEES into the land of CANAAN. The second day deals with the separation of that which is above heaven

from that which is below heaven. Can we not see the human race of that time gradually emerging from their limited knowledge, arising from the discrimination of good and evil, into the broader discernment of a higher life than that which they were living—becoming conscious of a firmament which had shut them out from the heavenly life? Was not the end of this period—occupied as it was by the migration of Abraham's father and family from the land of the CHALDEES into the land of CANAAN—coterminous with their discovery of the

CENTRAL TRUTH OF THE ESOTERIC TEACHING, as set forth in this Magazine from time to time, which shows us so plainly the very nature of the firmament, of the heaven above, of the earth beneath?

II. *Considered Esoterically.*—Man discovers a firmament which separates him from that which is above the firmament, and has not yet fully discovered the secret of how to get to the realms of bliss beyond, excepting so far as dimly to perceive that they must have a consciousness which is cognizant of good only. To this end was Abraham called by God away from his country to walk a new path. To him was revealed the law of circumcision, the first step in the direction of getting to the land of bliss beyond the firmament.

III. The third day is concerned with the gathering of the waters under heaven into one place, and the appearing of the dry land. Does not this symbolize the gathering together of the tares in one place, and the gathering together of the wheat, so far as these terms apply to the knowledge of evil and good in the human consciousness? The very end of this period is celebrated by the dedication of that wonderful

TEMPLE OF SOLOMON—

Solomon the wisest king of the earth.

III. *Considered Esoterically.*—In pursuit of this knowl-

edge of good only, efforts are made by the human race of this period to collect all the then-known good, and symbolize it in the Temple of Solomon and in its furniture and appointments. It is an interesting task to take each article of furniture in the temple and work out its symbolical meaning, as referring to the differentiated accumulation of the knowledge of good in that day.

IV. The fourth day covers the period of the

CAPTIVITY OF THE CHILDREN OF ISRAEL,

and the special feature of this period is the work of the prophets. In the very word "prophet," we find the key to this day's work. A prophet is one who gives his mind to the discovering, or to the revealing of future events from the time point-of-view, and not from the eternal. Time itself is but an idea of limitation, allied to the earth-consciousness as opposed to the heavenly mind. The chief object of the prophets was to complete the sense of separation between men and God by promising redress of their grievances in a future day—that is, a day not to be enjoyed by those then living. What more subtle device could have been employed by the teachers of that day in order to separate man in his evil practices, from the ever-present mind of the ALL-PURE GOD?

IV. *Considered Esoterically.*—In the fourth day, we are told that the light in the night was given by the moon and stars. This fourth thousand-year period is "earmarked" by the commencement of the polygamous life of the chosen people—in other words, man could only see THE LIGHT in the love-life, or, perhaps more correctly, in the lust-life of woman. Hence the appearance of the MOON, symbolical of woman, and the STARS, symbolical of the Divine Light shed, not perfectly from the one omnipresent Divine Mind, but imperfectly, and in darkness from a myriad different representations or reflections of the Almighty.

We are told in the words of Jesus, referring to the end of the age, that immediately before that DAY shall arrive, "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in the heaven." Whilst the Master is here referring to his own "Second Coming" as manifested in the

144,000 CHOSEN VIRGINS,

he is also hinting at the fact that before his Kingdom can come, the sun, the moon and the stars shall fail to give their light; or, in other words, the sex principle in man shall be overcome; man and woman will no longer be terms used to accentuate the sex-principle, but man and woman will reach their glorious heritage—that of a BISEXUAL BEING. No longer will Eve be the woman taken from the side of man, but Eve will then be joined to Adam in the one bisexual body, no longer to be desecrated by the fires of passion and lust, but henceforth to be the tabernacle of YAHVEH, the temple of the LIVING God, and the voice of the Almighty will again be heard in the Garden of Eden, in all its ancient sweetness increased a thousand-fold. Man shall depend no more upon the light of the sun, moon and stars, but his light shall be the Lamp of the Lord, which is the purified and illuminated spirit of man (Prov. xx. 27), the Shekinah within his own consecrated body; for his eye will then no longer be evil, but will henceforth be single, for he shall then have received his spiritual eyesight, and the PINEAL GLAND, at present a mystery to the doctor of Materia Medica, will then resume its rightful office as the EYE of the pure, which shall see God.

In this glorious day just dawning, the earth shall be "filled with the knowledge of the Glory of the Lord" (Hab. ii. 14); and we shall all then see in the Light of

Divinity that this whole material consciousness is but a delusion, the outcome of the fall of Adam from the interior consciousness into the exterior consciousness; the fall of Adam from the reality of the kingdom of heaven within to the belief of a fictitious kingdom of man without.

Man will then find that true dominion is not exercised by lordship over the weaker vessels, but rather thru the joyful service of the stronger vessels rendered to the weaker ones; and so we shall be bound together in one grand unity, each serving the other in the bonds of Divine Love.

V. The fifth day is concerned in the creation of the living creatures of the waters under the earth, and the living creatures flying above the surface of the earth. In the beginning of this fifth day period we see the coming of him who came to seek and to save that which was lost. In John iii. 18, the beloved disciple says, "He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the ONLY BEGOTTEN Son of GOD."

V. *Considered Esoterically.*—We see that His coming to the earth synchronized with the separation of humanity into two streams—the one not condemned, the other condemned; the one believing in the name of the ONLY BEGOTTEN, the other refusing so to believe; the one signified in the Genesis account by the fowls of the air, the other signified by the living creatures of the sea; the one tending upward, the other tending downward; the one leading to the heaven above the firmament, the other leading back to the earth beneath the firmament. From the date of his coming, B.C. 5, for the following 1000 years, the two streams each increase in volume until they then include the whole world; those who accept the Christ Teaching (speaking only of that period when

Christianity was in its nascent state), and those who reject that way of salvation.

VI. The sixth day deals with the creation of creatures living on the surface of the earth, and *after* all these are formed, we come to the creation of MAN. Male and female created he *them* (the animals), but in THE IMAGE OF GOD created he him (MAN)—the Divine bisexual man that is to be, having dominion over the fish of the sea, and over every form of life upon the earth.

Man will then no longer be content to live upon the flesh of murdered animals, for life will then be too sacred for the butcher's knife, he will then obey the command of God in the 1st chapter of Genesis: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; TO YOU IT SHALL BE FOR MEAT."

The animals will then no longer devour each other, but as God has commanded, "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I HAVE GIVEN EVERY GREEN HERB FOR MEAT." From the foregoing we now see that the object of Christ's message, was not to teach us to long to live in a heaven above, but rather to combine the spiritual, mental and material attributes of our awakened nature into ONE GRAND TRINITY OF EXPRESSION, which shall enable us truly to love GOD with all our powers, and also (a thing impossible were we removed to the imaginary heaven of the orthodox Christian) to love our neighbour as ourself.

This Divine Man, at the end of the sixth day, or 6000 years from the commencement of the Adamic generation, is now emerging from the chrysalis of the essence of the earth's highest religious systems, and all those who accept the true teaching of Christ—HIDDEN as it is at present in the nuclei of those systems—will inherit that

priceless blessing—MAN in the image and likeness of his Maker.

VII. It is hardly necessary to point out to an audience of Esoteric Students the fact that God rests in action. The heaven of our childhood—singing songs of praise round a central white throne, with trumpets to our lips, and cymbals in our hands—has served its purpose, for as children we could not then understand the true character of heaven to the extent that we at our present stage of growth are expected to understand.

Our Christian life, to its present stage, has taught us the bliss of obedience to the all-wise, all-loving GOD, the joys of making ourselves willing sacrifices in the service of the Almighty; all cessation of activity would not be heaven, but a blank, a chaos.

We shall work then as we have never worked before, but we shall work with spiritualized bodies, incorruptible, which shall never grow tired, which shall be a stranger to care and worry.

The very *thought* of obedience to the Almighty, will, of itself, fill us with a bliss unspeakable, and the work, tho of far more importance than that we are at present engaged in, will seem but as play to the joyful son or daughter of God; and the very *obedience* itself will cause an influx of Divine Life which obviates any necessity for recreation or recuperation.

Our bodies will then be so perfect that we shall indeed know that we are "absent from the body (of corruptible flesh) and present with the Lord," and we shall then understand in deeper fulness the truth in Jesus' message that "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, THE SAME IS GREATEST IN THE KINGDOM OF HEAVEN."

DAY AND NIGHT

BY LUCAS MARNER

"I must work the works of him that sent me while it is day: the night cometh when no man can work."—John ix. 4.

ALL the various efforts of humanity are directed with but one purpose, exprest or unexprest, known or unknown, —to build a temple for the spirit of God to dwell in. Jesus referred to this building of the temple as building a house, that may either stand or fall, for it has to withstand all the adverse forces that may be brought against it.

The stones of the temple are laid in their places whilst we are doing our every-day labors. Knowing this the common round of labor becomes imbued with a lofty meaning, an exaltation of purpose. Without this knowledge, our life is meaningless, but with this knowledge, our every effort becomes sacred, being fraught with infinite possibilities. This work of life is spoken of by Jesus, "work while it is day," in order that we may endure the night—the day, a time of working, or building, or gathering of forces, the night, a time of testing of what has been done.

Paul says that some fall asleep not discerning the Lord's body. Others, after laboriously accomplishing the task set before them, are taken immediately out of the body; whilst rarely we see one who has obtained the mastery standing majestically among the people,

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Tho round its breast, the rolling clouds are spread,
Eternal sunshine settles on its head."

How can each one accomplish his task?—By being

childlike. This freshness of youth is wanting in all the endeavors of mankind. As humanity grows to manhood, it is surrounded by a hard shell of custom, thru which it is impossible to break; whereas, if life were ever fresh, it would be like the early morning air upon the face, full of the grace of God. Why does it lack this youthfulness?—Because it wastes the vital forces, and consequently, no newness of life can be obtained. This newness of life, this continual ascent of the soul, is the first requisite for doing the works of God. For how can man know what God requires of him unless, from the altar of his purified body, his soul ascends to commune with the Father?

The world of generation is engaged in gratifying the lusts of the flesh, the desire for wealth, or the desire for power. Of the lusts of the flesh, Paul says, "He that soweth to his flesh, shall of his flesh reap corruption." Of the desire for wealth, Job says, "If I have made gold my hope . . . I should have denied the God that is above." Of the love of power—"the last infirmity of noble minds" how few know that "too much honor is a burden too heavy for a man that hopes for heaven." Wolsey, after his fall, says:

"Cromwell, I charge thee, fling away ambition,
By that sin, fell the angels, how can man then
The image of his maker, hope to win by it?"

Man must, however, sooner or later, leave all these, with their attendant sorrows, and try his apprentice hand at creating a temple for the Holy Spirit. Infinite task! How many stumblings he has to acknowledge. Often, it seems like the task of Sisyphus, rolling a heavy stone up a high hill, always to find, that after accomplishing much, the stone slips from the grasp and rolls far away.

When we consider the efforts of humanity, we must say that they fight as if beating the air. Some recognize the impotence of their efforts and desire guidance. They

desire a master, a spiritual overlord, to direct the way, for as Solomon says in his Proverbs:

“The lips of the wise disperse knowledge.”

“The law of the wise is a founta'n of light.”

Being guided by Wisdom, their labor will not be in vain. But, oh, how many, after being shown the path which God has ordained for them, still neglect their duty! “Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as a robber, and thy want as an armed man.”

In the night of trial, the poverty of the life-force within (the chariot of the God-Spirit) causes the sleepers to be weighed in the balance and found wanting. The greatest enemy of man is not the circumstance in which he may be placed, for,

“There is a soul of goodness in things evil

Would men observingly distil it out.”

Paul, the Apostle, said, “There is no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” These are wonderful words spoken by the great follower of the Nazarene. And who is it that can see the way of escape? Who can, in the darkness, discover the highway of holiness which God has prepared for his people?—Man cannot do it, for in this night, the arm of flesh is powerless. But he who has conserved the life-force within, he who has, by diligent labor, built a temple for the Holy Spirit, he shall see of the travail of his soul and be satisfied. Those enmeshed in the snares of the sensual world will perish for lack of guidance, but he who can say, “The snare is broken,” he shall hear a still, small voice saying, “This is the way,” and following it, shall be led forth triumphantly into the light of day.

THE TWO GREAT SCHOOLS

BY I. L. HARPSTER

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."—II Timothy iii. 8.

AUTHENTIC history portrays two great factors at work effecting the evolution of the human race. One is the antithesis of the other. The two are as far removed from each other as the antipodes. They are as pronounced as light and darkness, heat and cold, love and hate, freedom and slavery. One teaches that self-conscience is a divine and moral right, the other assumes the right of controlling the individual conscience. One school is the advocate of education, liberty, truth and progression; the curriculum of the other leads to slavery, bigotry, superstition, crime and degradation. One strives to elevate and free the human entity, the other despoils its victim that it may exist. Love, fellowship, and justice marks the purpose of the one school, the love of greed and rule for selfish ends, is the paramount purpose of the other.

For untold centuries priestcraft has assumed the right to control the consciences of men. Priestcraft has brought the masses into slavery, and has ruled them with an iron hand that its selfish purposes may be accomplished. The downfall of Egypt was accomplished thru a cruel and selfish priesthood. Jannes and Jambres being exponents of this school, we find them resisting the truth, and the higher powers as exemplified by Moses and Aaron. The citadel of truth is ever attacked by the priesthood when it conflicts with its rights and interests. We read of the same power and influence at work at the time of

Jesus the Christ. Jesus unmercifully scored the priesthood in his day. He drove them from the temple for making his Father's house a den of thieves. He called them "vipers" (devils), "whited sepulchres," "full of dead men's bones," "loving the salutations of men," and delighting to be called by men, "Rabbi" (father). As we come down the centuries to our present day and age of the world, we find the old school as active as it has been in any period of its known history. We find this power thru stealth engrafting itself into the offices and good graces of the nations. Its purpose is as grasping for power and greed as ever, and its power of deception is now greater than at any previous time in history, for the reason that it has back of it the wisdom of ages. For this reason its subtle powers for accomplishment are deadlier than in all past history.

White magic governs one school, and black magic governs the other. White magic is that school or branch of science that leads the neophyte to the door of absolute truth and freedom. It leads man to self mastery, the right to eminent domain of his own conscience; the right and power of approaching the spiritual world that he may enjoy its privileges and blessings, unhampered by any worldly or ecclesiastical power. This school recognizes that man alone is accountable to God; that he alone must suffer or enjoy the acts of his own conduct. It recognizes as the Scriptures declare, that man must "work out his own salvation." Not that man is without guides and helpers leading to attainment, but he must choose the course that he will pursue. Man is sole arbiter of his own destiny, the right of choice of which school he will elect for the guidance of his earthly pilgrimage is given to him. White magic leads to the higher truths; placing man in alignment with God's purpose in his creation.

Black magic is the name of that school that stands for

all that is heartless and cruel; it is the epitome of darkness. The one in bondage and darkness is incapable of seeing the truth; he is at the mercy of those who are adepts in all that is cunning and deceptive. In this school we find all that is debasing or degenerating, for the subject's will is under the control of the superior will of those who may prey upon his forces to enable them to carry out their nefarious designs. It assumes the right to prescribe man's religious morals; the right to formulate a code of ethics which he must follow; and denies him the right or privilege of acting upon his own judgment. He is not permitted to act upon his own initiative, but must take his religious and secular views as laid down by the power that controls him.

It was the acting principle of this school that destroyed the life of the Master. Because he subjected their hypocrisies and deceptions to the world, he was marked out for destruction. Because he called attention to the baneful influence of this enemy upon society, he was believed to be the firebrand that would start the conflagration, eventually destroying their influence and power. Because the Master could read their evil hearts, they clamored all the more for his life. Selfishness ever strives to strike its foe, to destroy that which stands between it and its desires. When this is accomplished, it feels secure in its position to further its influence and power.

The Master came as the great light of the true school. He came to give the world life, "and to give it more abundantly;" not only this great blessing, but the truth as well, "Ye shall know the truth, and the truth shall make you free." In fact, the Master came to give the world all that the great school of progress stands for—all this great school requires for the perfection of the race. There is no good thing withheld from man when he is ready and prepared to receive it. As man is created

to become a god, he is entitled to all the knowledge of laws enabling him to overcome the limitations that have controlled the race.

Any thing that restricts man from gaining his perfect freedom; any thing that denies him the right to the full use of his mental and spiritual faculties and powers, is an influence or power that belongs to the school of black magic. It matters not by what name the school of darkness calls itself, the principle is one and the same, and like the tree, it is known by its fruit. The school of black magic, not only assumes the right to dominate and control its subject's conscience, but the right to control the destiny of nations. In this it must be evident that the school of black magic, is the enemy of mankind, and therefore, because of its destructive principle will crumble and fall under its own weight.

The principle that stands for the Great School of truth, freedom and virtue, does not strike its enemy with death, because its weapon is education, justice and love. It does not demand the annihilation of the individual, but it seeks to destroy the *principle* that enslaves. It is the spirit of error that must be superseded by the vital principles of righteousness and truth. As the Psalmist has said, "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." It will be noticed here, it is not the individual, but "the way" of the ungodly shall perish. In other words it is the principle involved, that shall be changed or destroyed. All this is in alignment with the teaching of the true school as voiced by the Master himself, "For the Son of man is not come to destroy men's lives, but to save them."

It is evident that one school or the other, must finally win in the great battle for supremacy. Tho the school of black magic has flourished and grown strong, yet the principle upon which it is built cannot be enduring.

It lacks cohesion, and therefore must finally disintegrate and fall to decay. On the other hand, in the school of righteousness, the presenting mentalities as varied as the school of darkness, yet the weaker are sustained by the stronger; and as this order prevails thruout the great school of Light, we find cohesion, a force that binds and cannot be shaken; for the principle upon which its superstructure is reared, is the foundation that stands for permanency, progression and the eternal fitness of things.

In view of the principles governing the two great schools, it must become evident to the individual, united with the great school that stands for the freedom of conscience, and independent thought and action—the school that advocates personal development, and personal responsibility for one's own acts and conduct—that there is a vast difference between this school, and the principle governing the school of black magic.

As the two principles are divergent, it becomes imperative that each human being measure his own mental and spiritual bounds; that he free himself of all enslavement and error, rising above them; and get upon a solid foundation that will enable him to build constructively for all time and eternity. This will mean eternal progressing for himself, and he will become a light and guide for the mental, moral and spiritual uplift of all humanity.

EXPRESSION

BY LEO LIBRA

"THE man is only half himself, the other half is his expression."—Emerson.

This does not simply mean the expression by words, for every fiber of his being is an expression of the real man.

Man is a great deal more than he expresses, for he has not yet learned the true art of expression. His spirit is carried around by his body, which is as yet a very poor vehicle of expression. But the soul never ceases to strive to express itself; every motion of the body, every gesture, every mannerism, every modulation of the voice, every outline of the anatomy, even to the hair on the head, and the skin on the surface, the curves and angles of the limbs—all are striving to give expression to the soul within.

Nature has no secrets. The man stands up in his body and proclaims what he is to all who can read—

"For of the soul the body form doth take,
For soul is form, and doth the body make"

But how weak is the expression of the strongest! We study music, painting, sculpture, poetry, fine rhetoric, elocution, gymnastics, dancing, all the arts and sciences, if perchance by some of these studies, we may be able to express a little; that is, we study the expressions of other minds in order to learn how to express our own souls. How weak a system of education! Why not go to Nature's Teacher himself in place of to his pupils? Why not go to the Fountain Head for inspiration and get it first hand, fresh from the hand of God, "who giveth to all men liberally, and upbraideth not"? That fountain of inspiration is always open. The book of nature lies open to all men, as well as to the greatest Master of Expression who caused his hearers to exclaim: "How knoweth this man letters, never having learned!"

The methods portrayed in the book of Nature are the most practical and the easiest to follow—

"Then Nature, the old Nurse,
Took the boy upon her knee
Saying, 'Here is a picture-book
Thy Father hath written for thee.'"

THE PATH OF SAFETY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE prophetic question to the watchman on the Walls of Zion: "Watchman, what of the night?" seems to have a peculiar application to the present time. And more especially is the answer also applicable to the present time, viz., that

"THE MORNING COMETH and also the night." For we look out in the world upon so much that is hopeful and bright, like the dawning of the morning. And if we compare the condition of the world with what it was a century ago, especially in Great and Greater Britain, and in the U. S. A., we can truly say:

"THE MORNING COMETH"—
a brighter day than any we have yet known is dawning upon this groaning sin-curst earth. It is a Day incomparably bright that is coming, because it is

A DAY OF GOD.

But if we took no notice of the latter part of the Message

"AND ALSO THE NIGHT,"
we should prove ourselves false prophets. The old saying is true that, "The darkest part of the night is just before the dawn."

Depend upon it "The powers of darkness are having their busiest time just now, and will have their busiest time for the next few years until

THE CRISIS COMES,
which all men of foresight can see. In the political world men are looking forward with dread to a Great War, which they call "Armageddon," which will be a conflagration so terrible that it will be the *last*—for the

civilized world will, by means of it, be forever cured of the lust of war.

There are signs in the religious world, also, not less terrible.

THE GREAT APOSTASY

which the Apostle Paul predicted for these last days has come. For men do, more than ever, give heed to the seducing spirits of demons. Right in the heart of the Church does this Antichrist set himself up as the object of worship, and as time advances, within two or three years, even, there will be a more complete manifestation of his tactics, "whose coming is according to the energy of Satan, with all power, and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of truth. that they might be saved." And so great are the powers and signs and lying wonders, that if it were possible, the very elect would be deceived. Some, who hear this, will say, "This is all imagination. old wives' fables, for all things continue as they were from the beginning of creation until now. It is easy to blind ourselves to facts—to hide our heads in the sand, like the ostrich, and say, "The danger is past, because I cannot see it." But if the root of a tree be rotten, you must not expect good fruit from it, whatever it may look like. And that is where the danger is, the very roots of the tree of religion in our churches are being poisoned. This much has been proved by actual investigation, by Mr. Harold Bolce who entered as a special student in some colleges of the U. S. A. and attended lectures in others. Among those thus investigated are Harvard, Yale, Princeton, Columbia, Syracuse University and the University of Pennsylvania. Mr. Bolce published the results in a series of articles in "The Cosmopolitan" under the title "Blasting at the Rock of Ages." The Editor thus summarises the position:

"Those who are not in close touch with the great colleges of this country will be astonished to learn of the creeds which are being fostered by the faculties of our great universities.

In hundreds of classrooms it is being daily taught that the decalogue is no more sacred than a syllabus; that

THE HOME AS AN INSTITUTION IS DOOMED;
that there are no absolute evils; that *immorality* is simply an act in contravention of Society's accepted standards that the change from one religion to another is like getting a new hat; that *moral precepts are passing shibboleths*; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climbers, children are incumbrances and that *there can be and are holier alliances without the marriage band than within it*. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States."

"It is time the public realized what is being taught to the youth of this country."

"THE SOCIAL QUESTION OF TO-DAY"

said Disraeli, "is only a zephyr which rustles the leaves, but will soon become a hurricane. It is a dull ear that cannot hear the mutterings of the coming storm."

There is no doubt, looking at it from the spiritual standpoint, that we do live in perilous times. It is said that spirits testify that there never was such

A TIME OF ACTIVITY

in the spiritual world, and such a desire to break down all barriers and render intercourse with spirits more free and easy and open.

And so the world is flooded with new doctrines, and while there is

BUT ONE NARROW WAY

that leads to God, there are a thousand paths, apparently desirable and good and pleasant which lead away from him, and which constitute the Broad Road to Destruction. But there is to-day, as indeed there always has been

A PATH OF SAFETY.

It is not found in any particular body of doctrine, but it is found in DOING the will of God. Not he that *saith*, "Lord, Lord" is accepted, but he that *doeth* the will of the Father, and this will is exprest more particularly in

THE LAW OF CHRIST

called the "Sermon on the Mount," of which Christ said, "Every one that heareth these words of mine and *doeth them*," builds his house on the Rock of Ages against which no storm can prevail; neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation; because it is founded on the love of God. This one word is the key to all. The summary of all the Law and all the Prophets, and the means whereby we may be perfect, as our heavenly Father is perfect, is found in this one word, LOVE. This means love to all men; yes, to the whole creation. Love your enemies; bless them that curse you; do good to them that hate you.

EVERYTHING ELSE WILL FAIL

even faith that moves mountains but "*love never faileth*." It is this to which we are brought thru regeneration; becoming partakers of the Divine Nature; we escape the corruption which is in the world *thru lust*, and because we dwell in love we dwell in God, and God in us. Love, therefore, is the fulfilling of the law—the

ONE THING NEEDFUL:

for while we dwell in love—God is "a wall of fire to us round about;" the Evil One cannot touch us, because we abide in everlasting burnings; even in God—the consuming fire.

THE LAW OF LIFE

BY L. D. N.

THE life actually lived by the Christ as a model for all, was a life of moral and physical perfection, a life of spiritual illumination, freedom and mastery, which holds the body as completely above the power of contagion and disease as it does the soul above the power of temptation and sin. There is no miracle in this—it is but the higher evolution of life in organism by another step in the same process which has lifted and built up the whole organic world, from the first rude structures of plant and animal to the marvelous complexity and perfection of the human brain and body. Each advancing structure is made such by the higher grade and quality of the life, and conscious realization of being. Man's body, thereby, is transformed to correspond with, and give organic expression to the higher grade and quality of the life it is thus made to embody. What is it that differentiates the organisms of men from those of animals, and these again from plants, and even the various grades of men, animals and plants from one another?—There is but one answer: It is the character, quality and distinguishing attributes of the embodied life which determine the character, quality and grade of the organism which thus embodies and expresses that life. The only conceivable use an organism can serve, is as an instrument for expressing the specific character and attributes of its informing life. Careful observation and study of the correlation of soul and body, have disclosed the fact that the body is but the organic expression of the soul, and that the dominant moods and states or conditions of the soul-life, are inevitably reflected and expressed in corre-

sponding bodily conditions. This is, indeed, the universal law of organism, and should be widely understood; since it holds, in its bearings on human weal, an arcanum of momentous import. Within a living body the vital chemistry has power to transmute any one substance (legitimate to nutrition) into another, and the same material into any variety of substance required, to correspond with, and give expression to the grade and quality of the life with which it thus becomes identified.

This law rules thruout the whole organic world, and to its working there is no exception. The ruling attributes of the embodied soul determine, in every case, the character of the organism, and direct the chemistry of life to its specific working and results. In a self-conscious and self-directing being like man, the dominant ideals and impressions of the soul-life, become the determining power. They furnish the pattern, so to speak, into which the automatic life-force weaves the structure, first, under the pre-natal conditions of motherhood, and afterward in the growth and repair of the independent organism. Since, then, the cherished ideals and ruling impressions of the personal life, which determine the quality and condition of the organism, are matters of education and environment, and subject to change thru personal desire and will, it is obvious that all men really have this matter in their own hands. Each individual is largely responsible for the organic conditions of his own body, and thru the understanding of the law, has it in his power to bring them to perfection.

The present conditions of human life correspond with the level to which that life has risen in the race-consciousness, modified by the ruling ideals and impressions of nationalities, tribes and individuals. So long as man dwells chiefly in the senses and in the feeling of limitation which the strictly sensuous relations impose, the body

and its organic conditions are held to this supposed limitation, and subject therefore to disease and death, as the soul is to temptation and sin. On awakening to the higher consciousness, however, and rising to dwell on the plane of the spiritual life, the soul is emancipated from the imperfect ideals and supposed limitations of the sense-consciousness and the body itself, and all its organic conditions become transformed, identified with, and held in the invincible grasp and security of the now integral and perfect life.

In this complete embodiment of the spiritual life, the God-ideal for man is realized, and the human organism becomes a divine incarnation ("the Word made flesh"), in which it is above the action of poison or decay. "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." "Behold I give you power to tread on serpents and scorpions; and over all the power of the enemy, and nothing shall by any means hurt you."

THE DAWNING*

BY F. C. HOOD, M. D.

I will keep my aspiration
Above the foam of Sin's surging tide.
I will conquer the rolling billows
Of selfishness and pride.

Amid the pangs of cold and hunger
And hardships of toil and pain,
I will conquer Death's temptations
Sensuality and lust of gain.

*Written after reading "The Narrow Way of Attainment."

I've felt the cruel and relentless,
Tho their sins reach far and wide;
 Tho their vice-forged hearts are stony,
Melt with compassion by my side,

While I fanned life's spark by the bedside
With patient, anxious strain,
 Till I gently drew the feeble heart
To strength and life again.

I have searched the secret laws
Of a Nature's God Divine,
 Till something animated my spirit
To a state of love sublime.

I have longingly searched thru Nature
For a balm for a sin-burdened soul;
 From a hidden voice of Wisdom
Shone forth the glittering goal.

Then I loved the crucified One,
Who a living sacrifice gave
 To you and me on Calvary Tree
His body our souls to save.

How my Soul broke forth in pleasure
With a joy that shall ever be
 An eternal fount of Life's treasure,
Since my Christ has set me free!

The memory of that tender influence,
In my Soul, shall ever be.
 I can pay each debt with endurance,
Since His peace first fell on me.

He makes me free! He makes me free
To enter His glorious land!

His love is free as the bird of the tree,
It severs each loathsome strand.

THOUGHTS ON REINCARNATION

BY H. BLOODWORTH (LONDON)

(*British Esoteric Society*)

THE Zohar says (ii. 99b): "All souls are subject to transmigration, and men do not know the ways of the Holy One, blessed be he! They do not know that they are brought before the tribunal both before they enter this world, and after they leave it. . . . But the time is at hand when these mysteries will be disclosed."

The theory of reincarnation has been the subject of discussion—and dissension—for many centuries; indeed, one might safely say that it has interested and influenced the minds of men for many millenniums. It easily lends itself to speculation, but it is very difficult of substantiation. Various subsidiary hypotheses are associated with this theory of reincarnation, helping to explain and strengthen it, as some think, while others consider them detrimental accretions, and reject them. The idea of the transmigration of the soul, for instance, is a very fascinating one, apart from the fact of its wide acceptance both now and in ancient times. Very much may be said both for and against it. Without any intention of implying that it is possible for the human soul, as a reasoning entity, to reincarnate in the animal or any lower form, it is as well that man should "cease to do evil; learn to do well"—for many cases might be cited to show that there is a retrogressive movement as well as a progressive direction in nature, which is alike willing to go back, and to go forward.

It is now fully established that a human family, tribe,

or nation, in the course of generations, can be either advanced from a mean form and character to a higher one, or degraded from a higher to a lower by the influence of its physical conditions. This is the case not only with human beings, but also, as is well known, with humbler forms of life.

Another secondary hypothesis generally associated with metempsychosis is that of karma. It is usually claimed by the advocates of this idea, that karma is the twin-doctrine of reincarnation, and that it determines the physical, mental and social condition of the reincarnating ego. This teaching is a comfortable doctrine for the rich, and as a matter of fact, it is accepted largely by the well-to-do—especially among those philosophically inclined. However, the idea that justice demands the plunging of the erring and ignorant into depths of poverty, degradation and misery, where all tends to evil, stamps it as being of barbaric origin—the primitive mind of man. It can only be held and practised among civilized nations to-day, by those who are interested in its perpetuation, and who use it to repress the free progress of the human soul for selfish purposes.

That evil acts are often followed by disastrous consequences is apparent from observation. And Christ on more than one occasion, connects sin with sickness—but not always. He certainly appears to deny the teaching of karma in relation to pre-existence and reincarnation. His reply to his disciples concerning the man born blind is an emphatic and unequivocal denial. He said, "*Neither hath this man sinned, nor his parents, that he was born blind.*" Again, Christ does not countenance the idea that John the Baptist died a violent death because he, as Elijah in a previous life, committed deeds of violence to others. On the contrary, Jesus imputes the crime to those who "knew him not, but have done unto him

whatsoever they listed.” To which he added the following declaration of great significance: “*Likewise shall also the Son of man suffer of them.*” Very few are prepared to admit—and rightly so—that Christ suffered the ignominy of the cross for sin committed in a previous life.

The doctrine of metempsychosis or reincarnation was, as is now generally known, much in vogue among the Jews in the time of Christ. For several centuries later it still held its own in the early church. Disputing upon the passage wherein Christ affirms John the Baptist to have been a transmutation or reincarnation of Elijah, the Fathers of the Church who opposed it, held that, as Elijah, and not John the Baptist, was seen upon the Mount of Transfiguration, the passage in question ought not to be taken literally. Such reasoning is of little value as an argument against the plain declaration of Christ. It proves only that the aforesaid Fathers overlooked the fact that Elijah could, and did, detach a “double portion” of his spirit, apparently by some process of fission, and cause it to “rest upon” another (II Kings ii. 9-15). They failed to see that it would be as natural for a reincarnated portion of the spirit of Elijah to return, when John the Baptist was executed, to the source from whence it was projected, as it was for the “double portion” of the same spirit, which “rested upon” Elisha, to return to Elijah when Elisha died. It will, of course, be remembered that John was beheaded before the episode on the Mount of Transfiguration took place—thus allowing the full manifestation of Elijah to take place. Thus the Fathers’ objection is satisfactorily met, and the declaration of Christ vindicated. Moreover, Elisha’s request is seen to be something more than the request to be made the first-born among the sons of the prophets; for that would not necessarily be a “hard thing” for the great Elijah to do.

This fission or subdivision of the human spirit, tho a difficult feat to accomplish, is not, apparently, an impossible one. Indeed, birth into the next world, at death, is a kind of fission or duplication; and it is affirmed by some, that a modified recapitulation of the long-forgotten history of our earliest ancestors, of formless structure, takes place, as in the case of birth into this world. As no ability gained by spirit is ever really lost, and as subdivision is one of the few accomplishments our earliest ancestors, of formless structure, were capable of, it is scientifically legitimate to conclude that Elijah actually did what is recorded of him. That he was able centuries later, to achieve something analogous to this in connection with the birth of John the Baptist, proves that he could still control this power at will. The "translation" of Elijah, however, suggests that he had reached the highest earthly stage of spiritual progress, when further reincarnation was unnecessary and undesirable. This stage, in later times, was termed the highest, and was the eighth stage of spiritual development, called, by the Essenes, "the spirit and power of Elias." A reincarnation of a partied portion, however would not possess the same objections. Such a reincarnation would be in agreement with the testimony of Christ concerning John the Baptist. As representative of the great Elijah, Christ rightly testified of John that "there hath not arisen a greater than John the Baptist." As being, however, merely a reincarnation of a portion of the spirit of Elijah, Christ was justified in adding: "Notwithstanding, he that is *least* in the kingdom of heaven is greater than he." John was less than than "the least," because "the least in the kingdom of heaven" could be said to possess a separate individuality, whereas John did not. In the full sense, he was not Elijah; he was the *golem* of Elijah, and "the voice of one crying in the wilderness." Made

in "the image of God," it is not so surprising that the human spirit is able to reflect the same attributes and powers in a finite degree. YAHVEH said (Num. xi. 17), "I will take of the spirit which is upon thee, and put it upon them [seventy men of the elders of Israel]"!

Another development of the theory of reincarnation is, what is termed, the impregnation of souls. Some souls, it is said, unite with the soul of the living in order to make good some neglect, or to support a soul unequal to its task. Samuel was supported in this way, it is alleged, by the souls of Moses and Aaron. This idea (to many repugnant) is to some extent, at least, borne out by modern investigation in the domain of psychology. "Double," "multiple" and "dissociated" personality are facts to the hypnotist and psychologist of to-day. It is just possible that Moses and Elias were associated with Jesus somewhat in this way. That Christ was sometimes ministered unto, in times of great stress and trial, will be remembered by the Bible student. That he sometimes needed this help will, no doubt, be admitted. The phenomenon of the transfiguration of Christ upon Mount Horeb, seems to have been accompanied by an exteriorization of these two powerful spirit-influences—if not of the very spirit entities themselves. Apparently such powerful and advanced souls, can materialize their bodies at will. And these, probably, are the resurrection bodies of those "who shall be accounted worthy to obtain that age and the resurrection out of, or from amongst, the dead, who neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the sons of God being the sons of the resurrection."

SOUL-MATES

BY SAGITTARIUS-LIBRA

IN writing on this subject, "soul-mates," I realize that, at least, a class of minds, who have not let go of the idea of looking for their twin soul in the opposite sex, it is almost impossible to free from their false ideals, and to give them the desire to make an effort to take a step higher in their evolutionary unfoldment.

For, so long as that idea is held in mind, it serves to give color to all the thought, and weaves a web around the soul that may take many incarnations to unravel; but unravel it will in time; for the essence of Divinity is the life of all manifest life; and the purpose in creation was "Let us make man in our image, and let them have dominion."

When Adam sinned Cain was born, "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever. . . . So he drove out the man; and he placed at the East of the Garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the Tree of life." "And an highway shall there be, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, it shall not be found there; but the redeemed shall walk there." (Isa. xxxv. 8, 9.)

After I had tasted both the bitter and the sweet, from

a human standpoint, my soul yearned for something better. In the early nineties, I came into possession of the work "Practical Methods to Insure Success." After faithfully following the teachings for about one year, I had a most remarkable experience which I shall relate, and which is the cause of my writing this article on "Soul-mates:"

Back in the Green Mountains of New England, on a winter's Eve, I went early to my room. I lay down on my bed without undressing. As I lay there meditating, suddenly my room was filled with a light brighter than the sun, and most potent with life-giving energy. Suddenly, at the foot of my bed, appeared a woman, robed in white, with the most expressive features, transcending anything earthly, her hair hanging loosely to her waist, and around her waist gathered, what seemed to be, a white vapor of the most intense life; and from the point of the Solar-Plexus, came a white cord entwined with gold thread. This cord seemed to enter my own Solar-Plexus, and about three inches on either side of the cord was a great intensity of light and vibration, much brighter than the other light. Oh, such an intense calm and power! As I looked into the eyes of the woman, I lost all sight of my immediate surroundings, and seemed to enter into the spirit. The influence of this experience lasted for many days, and made an indelible impression on my soul, which has been a warning and a guide to the many temptations and pitfalls that the soul has had to meet in its efforts to return to the Eden, from which it was driven, from lack of knowledge and individualization. Jesus said, "Be of good cheer, I have overcome the world." "All power is given into my hands, both in heaven and earth." This power could not have been given to Jesus, if he had not used it for becoming Master of every creative power, the same as every other soul must do.

After the deep sleep of Adam, he lost the interior light of the spirit. He had been happy basking in the light as a spiritual babe; but the divine law was acting in his soul, he must progress and grow into an individualized Son of God. So he listened to the woman, who was beguiled by the Serpent (sex-principle), and their eyes were both opened, and they knew the difference between good and evil. The result was Cain was born. They became in bondage to the sense-plane. By losing the vital element in producing Cain, they lowered their vibration, which caused them to feel that they had been driven out of Eden, meaning a place of pure delights.

The flaming sword was produced by their own acts; and never again can the soul reenter Eden, until it has past thru the evolutionary round, gaining a knowledge of all the laws on the plane to which it fell when it left Eden as a spiritual babe; then it will have arrived at the point where Jesus was when he said, "All power is given into my hands." When the soul has become ripened it is dual, a perfect embodiment of the two forces, positive and negative.

The "highway" spoken of by Isaiah, is for the redeemed. For the soul to have become redeemed so that it can walk again on the highway back to Eden, it must have reached the Christhood. It must be purged of all uncleanness. No lion shall be there. The lion symbolizes the heart—seat of emotions and desires—and the ravenous beasts are the animal propensities.

So long as one is looking for one's twin-soul, one is looking for more experience, which means more of the bitter and of the sweet. This will be the experience until the soul has learned that that is not the way of life, but of suffering, sorrow and death—death to the spiritual birth, as well as death of the body.

THY KINGDOM COME

BY R. C.

"WHO then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matthew xxiv. 45-47.

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer."—I Peter iv. 7.

THIS planet, and man upon it, was made for a definite purpose. The purpose is correctly stated to be, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Thru countless centuries man has been evolving, growing more unto the divine likeness, until now there are a few who are able to "put forth their hand, and take of the tree of life and eat and live forever," thus asserting the dominion.

"In the Neolithic age, savage warfare did I wage
For food and fume and woolly horses' pelt;
I was singer to my clan in that dim, red dawn of Man,
And I sang of all we fought and feared and felt.

"Then the silence closed upon me till They put new
clothing on me
Of whiter, weaker flesh, and bone more frail;
And I stepped beneath Time's finger, once again a
tribal singer."

When we understand the original purpose in the mind of God in the creation of the planet, and the placing

thereon of man, made to become in the image and likeness of his Maker, we realize the import of the words of the Master, "Blessed are the meek, for they shall inherit the earth" (Matt. v. 5). How many of us have thrice blest our ancestor, who devised to us a few acres of this old mother earth. What does it mean, then, when we are assured by no less authority than Jesus Christ that the meek shall inherit the earth? Not a portion of the earth but all of the earth. Is not this a stupendous thought? Does not the mind stagger when we endeavor to comprehend it? But it is nevertheless a fact. And we shall inherit this earth in a manner not entirely dissimilar to that in which you succeeded to those few acres of land. You were deemed worthy to have and to possess them, and the love cherished for you was the compelling cause which brought you to the inheritance.

It is a familiar proposition in English Common Law that there are no heirs of the living. It is only after the death of the ancestor that the descendant becomes an heir. And a last will and testament is nugatory until after the decease of the maker thereof. The Apostle Paul says, "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who thru the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by the means of death, for the redemption of the transgressions that were under

the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews ix. 11-17. See also the first chapter of Ephesians.)

We find constant reference thruout the Scriptures to a class of people denominated as "heirs". "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) The words, "heirs" and "children" are often used synonymously, and so far as Biblical interpretation is concerned, in this article, we treat them as interchangeable. With this thought in mind it is not difficult to locate the heir class: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29); also, "For as many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14); and again, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans viii. 16, 17). Who, then, are the children of God?—John says, "Whosoever believeth that Jesus is the Christ is born of God;" and he further says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest and the children of the devil" (I John iii. 9, 10).

To inherit means to succeed, or to be put in possession of. It means coming into possession of, and title to property by descent, devise, or deed of gift, theretofore it also implies property held and asserted by an ancestor. The first statement in the Bible is this: "In the beginning

God (Elohim) created the heaven and the earth." The earth is under the control of Elohim, who are its preservers and rulers, tho the dominion thereof is intended to pass to man; or rather to that portion of mankind who attain unto the image and likeness of their maker. To inherit the earth, then, within the scope of the declaration of Christ, means nothing more, nothing less, than that we succeed the Elohim in that ownership, possession and control, now and heretofore exercised by them over this planet. The Apostle says, "Now are we the sons of God." Herein is revealed the mystery of the saying of Christ, "Ye must be born again." So long as we are under the dominion of the world, the God of generation, we are not heirs; but when we are born of the Spirit and the water, and step out into that narrow way, and take upon ourselves the name of God, we become lineal descendants of our Father who is in heaven; and in our own right partakers of his bounty. The beloved Apostle says, "He [Christ] was in the world and the world was made by him [the Elohim*] and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." When the complete body of 144,000 will have overcome, then will the image become manifest, and "We shall be kings and priests unto God and reign on the earth."

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

What a grand and noble inheritance is this—"An

*See Mr. Butler's "The Goal of Life."

inheritance incorruptible, and undefiled, and that fadeth not away." The things of this world, as we now know them, pale into insignificance, the philosophies of the "wise and prudent" become as the prattle of little children, when we reflect upon the goodness of our Eternal Father and his ultimate provision for those who, with heart ever at rest, look up to him in loving devotion; for, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those that love Him." How few of us have the ability to see beyond the solid, concrete things of our physical eyes! How many of us reason only from the things we can see and touch! How many of us lack imagination! Looking ahead, we see a world that, if flashed upon the mind's eye of the average man, would paralyze him.

In worldly affairs when an inheritance falls to an infant, trustees and guardians are appointed to preserve and care for the estate, and rear the heir until the time appointed for him to come into possession of his own. So with our divine inheritance; it is ours when we are able to take it. It is in the hands of the trustees, and we are the *cestui que trust*. We are being reared and instructed by angelic guardians. Paul says, "Now I say that the heir, as long as he is a child, differeth nothing from a servant, tho he be lord of all; but is under tutors and governors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the spirit of his Son into your hearts, crying, Abba, Father, Wherefore thou art no more a servant but a son, and if a

son, then an heir of God thru Christ" (Gal. iv. 1-7).

In this closing age the nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world, as with an earthquake. For what is this tremendous force thus rousing in all nations and languages those groanings that cannot be uttered, for man's freedom and equality? O Church of Christ, read the signs of the times! Is not this power the Spirit of Him whose kingdom is yet to come, and whose will "*will be done on earth as it is in heaven*"? A day of grace is yet held out to all. Are you ready, willing and able to become a partaker of this inheritance? Are you, dear reader, a child of the king? If so, the time is at hand. "And the Spirit and the bride say, Come." You cannot longer delay. It will not do for you to say, "My Lord delayeth his coming." There is present work for you to do, "For the kingdom of God is not in word, but in power." "Grace to you, and peace, from God our Father and the Lord Jesus Christ."

BOOK REVIEWS

THE GOSPEL OF SRI RAMAKRISHNA, by Mahendra, a disciple. 278 pp., cloth, \$1.75; paper, \$1. 25. Address, Voice of Freedom (magazine), 2963 Webster St., San Francisco, Cal.

Twenty pages of introduction consist of a partial biography of Ramakrishna, and a description of the Hindu Temple which was his home for many years. The rest of the book reveals the power of this man's spirituality in his own words to his disciples as they met together on many occasions.

The following will give some idea of the nature of the man and his teaching: "M:—Sir, what state of mind leadeth up to God vision? Master:—Cry unto the Lord with a yearning heart, and then thou shalt see Him. People would shed a jug-ful of tears for the sake of their wife and children! They would suffer themselves to be carried away by a stream of their own tears for the sake of money! But who crieth for the Lord? Cry unto Him—not for making a show, but with a long ing yearning, heart. The rosy light of the dawn cometh before the rising sun.

Likewise is a longing, yearning heart the sign of the God-vision that cometh after."

"Thou mayest see God if thy love for Him is as strong as the three worldly attachments put together, viz., the attachment of a worldly man to the things of the world, the attachment of a mother to her child, and the attachment of a chaste and devoted wife to her husband."

"The thing is, in order to see God, one must love Him heart and soul. One must make one's prayers in order that they may reach the Divine Mother." . . .

"The Love of God is a lady and hath access to the *zenana* (the inner apartments). Knowledge (derived by reasoning) can get only into the quarters reserved for men, but cannot get into the Inner Apartments—the Sanctum of the Holy of Holies."

When one sees the pictures in this book, the question will naturally arise: "Which is Ramakrishna?" On page 30 is one of Vivekananda, who afterwards became an illustrious teacher of the Vedanta, and the head of Ramakrishna's disciples who composed the brotherhood of Swamis. On page 20, and also the colored frontispiece, are photos of one, Bejoy. Only on page 228, in the group, is found a picture of Ramakrishna, at the bottom-right. Two of the other pictures are crude and repellant.

In many respects this was a remarkable man, whose great purity and devotion and wisdom were able to fire the spiritual ardor of his followers, and usher the teachings of India into the western world. Those who earnestly seek God will be deeply imprest and inspired by the character and expressions of Ramakrishna. We wish it a very wide sale.

ADNAH.

"The first edition of "EVOLUTION AND REGENERATION," by Henry Proctor, F. R. S. L., M. R. A. S., F. L. L. C., has been sold out, and a second edition is now printed and ready for sale. Price, 80 cents.

Our readers have noticed a recent review of another book by the same author, entitled "THE SECRET OF LIFE." While we do not appreciate it as we do "Evolution and Regeneration," yet there is so much that is good that we offer it to our people, sincerely hoping and believing that it will prove a book of value to all. We omitted to say in our review that this book can be obtained thru us, at this address. Price 80 cents.

We append a few press notices sent to us of this book, "The Secret of Life:"

FROM A MISSIONARY TO JAPAN.

"I have just been reading "The Secret of Life" with very great interest. It is so refreshing to find the great truths underlying the "New Thought" approached

from the Biblical standpoint, that I cannot refrain from expressing my thanks. I am missionary to Japan whither I hope to return in a few weeks—to preach a fuller gospel than I have hitherto done.”

From Sir Rowland Bailey, C. B., M. J. O., I. S. O., Controller of H. M. Stationery Office, Westminster, Eng. Editor of “Acts of Parliament,” etc.

“The Secret of Life,”—“Your latest remarkable and clever book.”

From W. H. Baxter, Esq. Author of “Self-Control,” “A True Friend,” etc.

I have read and re-read your new book “The Secret of Life.” It ought to be not only in every Library but in every Home, for it contains facts which cannot be ignored by any God-loving person, and if practised, we might have a preponderance of heaven on earth, instead of the hell far too many people live in, simply for want of that knowledge which “The Secret of Life” contains.

EDITORIAL

WHAT was said in the article entitled, “A Warning” was said under a pressure that seemed almost perforce.

When I was lecturing in Los Angeles last summer, an estimable, white-haired lady rushed upon the platform, and proclaimed publicly that she believed that I was a prophet of God, sent to his people, etc. It made me feel like a country boy caught stealing apples; yet how well I know what wonderful things God, Elohim, has said thru me in my books, for the benefit of the people! How well I know I should conquer all that shrinking feeling! For as YAHVEH Elohim has said, by the prophet Isaiah, “The Lord of hosts has sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: this is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” (Isa. xiv. 24, 26, 27.) This brings to our mind the fact that the books

that we sent forth twenty-five years ago, and that we since took up to revise the subject matter, to our surprise we found that after twenty-five years of divine leading and instruction, and consequently added knowledge, we could change nothing. They were written under the inspiration of the mind of YAHVEH Elohim, and we cannot change them.

We have now reached the time that we have looked forward to for thirty-five years—the great change of the world's map and order of life. Now, the time has arrived for you, each child of God, to cut loose from every attachment to the world as it is, and to unite everything within you, body, soul and spirit, to Him that made the world, that you may be absolutely obedient to the leadings of His spirit. If you do these things, that wonderful mind, that inconceivable love, that all comprehensive wisdom, will lead and guide you into the paths of safety, in the ways of immortality, in the way that leads you from the dark and doubtful sphere of our present existence, into the light and glory of a new age, a new world, into the world of light, life and immortality.

We pray that the spirit of Him that made the world, may illuminate your minds and bring you home to his rest.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits Washington D. C. June 1913				
Body	Enters	On		
	day	h.	m.	
☾	1	6	37	a. m.
"	3	2	33	p. m.
"	5	7	31	p. m.
"	7	10	42	p. m.
"	10	1	23	a. m.
"	12	4	19	a. m.
"	14	7	52	a. m.
"	16	0	23	p. m.
"	18	6	32	p. m.
"	21	3	13	a. m.
"	23	2	37	p. m.
"	26	3	29	a. m.
"	28	3	13	p. m.
☉	22	8	1	a. m.
♂	27	10	15	p. m.
♀	17	8	5	p. m.
♂	5	7	22	p. m.
"	9	5	56	p. m.
"	15	8	16	a. m.
"	21	3	31	a. m.
"	30	3	13	p. m.
On June 1st				
♂	is in	♂	10°	6' 18"
♂	"	♂	7	38 52
♂	"	♂	4	55 40

BIBLE REVIEW

VOL. XI.

JUNE 1913

No. 9.

A PURE RIVER OF WATER OF LIFE

BY H. E. BUTLER

PREFACE

OUR Master said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 24).

As we look around us in the world, we see a great body of people, some calling themselves by one name and some, by another—all striving to enter into life. The reason the Master said, "Many . . . will seek to enter in, and shall not be able," was, that all are striving in their own way, some, according to the instructions that they have received thru the many teachers, and others, according to the impressions of their own minds, and not according to the teachings of the Master. Few there are who realize the truth of the saying, "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). The great need of the present time is order—an orderly arrangement of the knowledge of the workings of the laws of the universe; and clear, positive and correct instructions pertaining thereto, direct from the source of all mind, so that there will be no errors, no misunderstandings. It was because of this that the Master made such a sweeping declaration, "I am the door: by me if any man enter in, he shall be saved," "He that entereth not by the door . . . but climbeth up some other way, the same is a thief and a robber" (John x. 9, 1).

The object of this article is to bring to your mind the only way to life and immortality. The Lord's saying, "Strive to enter in" and also that "Many . . . will seek to enter in, and shall not be able," ought to bring clearly to your mind he meant to convey the thought that you should strive with all the powers within you in the direction of his teachings.

The men that strove to reach the polar axis were not solicitous for the safety of their lives, they had one definite object, and they strove to attain that object, and during that time they had no other thought. They were willing to give their lives, if need be, in their effort to attain that object, and many perished in the effort. Now, you, who would reach the highest goal of human attainment, the very acme of all that life means, or has ever meant, or ever will mean, must strive with as much zeal and determination as those who braved the rigors of the polar winters. There are many who are willing and anxious thus to dedicate, to consecrate, their lives to the effort, not only to attain immortality for themselves, but to mark out a clear and unmistakable passage from this old age of disorder, sickness, sorrow and death, to the way of peace and immortality. To this end God by his angels gave the following revelations:

"The Revelation of Jesus Christ, which God gave unto him; to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand" (Rev. i. 1-3).

THE following prophecies are concerning the ultimatum of all the law and the prophets down to the present time:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things, and heard them" (Rev. xxii. 1-8).

The same general thought was exprest by Ezekiel in the following words:

"Afterward he brought me again to the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar. Then he brought me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me thru the waters; the waters were to the ankles. Again he measured a thousand, and brought me thru the waters; the waters were to the knees. Again he measured a thousand, and brought me thru; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be past over. And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return to the brink

of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to the months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 1-12).

This symbol of a "river of water of life" is a very positive and direct comparison, and yet not a comparison but a fact. It is a comparison if we think of rivers as we know them, as waters as we know them; but a fact when we think of spirit-life, the only real substance, the only cause and source of life as we know it—as we shall know it when we have attained to that spiritual consciousness which is God-likeness.

In order that you may understand us, and that you may have a clear conception in your mind of what these things mean, it becomes absolutely necessary that we

should revert to the declaration, "Let us make man in our image, after our likeness [like us]." (Gen. i. 26.) Jesus being the only begotten of the Father, he was the only man that bore the likeness of the Father. We must realize the truth which we have expressed in our books and magazine in the past, viz., that the creation of the world and man upon the earth, was for a definite purpose, and that the whole law and the prophets, the Psalms and the teachings of the Christ, were for the exclusive purpose of leading the consciousness of man and his intelligence into a condition where he would co-work with God and his angels for the accomplishing of that purpose. The intent of this article is to lead your mind into that co-operation. God said "Let us make man in our image, after our likeness." We are at sea as to the real meaning of these words until we realize the purpose declared in them, that all the labor, sorrow and effort from the beginning to the time of the prophecy referred to in the i, vii, xiv, xxi, and xxii chapters of this revelation are to be completed and ultimated in the life of a people who will be brought together and organized into one body, and that one body—mind and body—in perfect harmony with the mind and will of God (with the object of creation). This will ultimate the making of man in his likeness and image. The making of this likeness, as we have seen in "The Goal of Life" and in many of our articles, is an individual work, but the image is a collective body, the 144,000, united as one body; then as prophesied in this xxii chapter of Revelation, out from this body, who constitute the temple of God, will flow that "pure river of water of life." The same river was seen by Ezekiel and wherever this "pure river of water of life" goes, everything lives. Bear in mind that, when this body is thus organized, and there flows out from this body this "pure river of water of life," this will constitute man in

His image and like him, as a child is in the image of and like his father.

It is not a long stretch of logic to come to the conclusion that there is and has been from the beginning, this same "pure river of water of life, clear as crystal," flowing from the throne of God toward his people. By the virtue and potentiality of this pure river, man has been led on and on during the centuries. Now the time of ripe fruit, of mature souls has come, and you, to whom we write in these words, may be partakers of that "river of water of life;" and whoever partakes of that water, lives, death is conquered, the grave has no longer a sting ("O death, where is thy sting? O grave, where is thy victory?"—I Cor. xv. 55), for this mortal body is changed into his likeness, an immortal body.

That which is necessary for us to know is this, how to gain access to the "tree of life," to that river of which we may "partake of the waters of life freely." In order to set forth the whole system in a nut shell, let me say, creation, generation, must have ceased in you. "He that overcometh shall inherit all things" (Rev. xxi. 7). You must overcome the waste of your sex-life, and by transmuting the elements of that life, and by retaining it within yourselves, you become partakers of the "tree of life" that grows within you. When you have fully decided to overcome this creative force, and have subordinated it to your own uses, and to the development of mind and soul, you are in a position to be enabled to partake of the "river of water of life" that flows directly from the throne of God in the heavens.

Before giving you full instructions of how to partake of this river of life, it is necessary we call your attention to a truth, that we may free your mind from an error, notwithstanding this has been done in "The Goal of Life" and in our other writings. You remember that Jesus,

the Master, said, "Men ought always to pray, and not to faint" (Luke xviii. 1); and again, "Watch ye therefore, and pray always" (Luke xxi. 36). The error is this: We think that prayer means asking God for that which we need or desire. This is only a partial truth, and mainly error. "Prayer is the soul's sincere desire," and when that sincere desire of the innermost consciousness, is centered upon God, then we may begin to draw in, inspire, drink in, the waters of life.

In order to accomplish this, and to bring into you that immortal substance, it is necessary that you should improve every opportunity to sit down quietly and to concentrate all your desire, all your mind, upon the spirit of God, that it may enter into you, not allowing any other thought to enter; and thereby cause to be conformed, every appetite, every passion, every thought, and all your consciousness, to the likeness of the Father. Breathe in with every breath the desire and thought of the Holy Spirit, the spirit of life from God. Continue this until every breath of your life breathes the prayer that the Holy Spirit may possess every attribute of your nature. Continue this without limitation, watch every word, be cautious of every thought, lest you do those things that hinder the inflow of that pure Holy Spirit. Right here it is well that you should consider carefully our Master's sermon on the mount. When you have considered this, continue this exercise and thought, day after day, week after week, and even year after year, at the same time holding that firm, unwavering control over the sex-elements, that they may not be wasted. When you have accomplished this, you will be soon brought to know the meaning, the truth, of the words, "And they shall see his face; and his name shall be in their foreheads" (Rev. xxii. 4).

At this point you will realize the difference between

prayer as you have known it in the past, and going to the Father and asking, and receiving from him the thing that you need. Then this all-prayer is the continued desire that draws in the "river of water of life" that flows from the throne of God; and the other is simply centralizing the eye of the mind upon the Father, because now you have been caused to see his face, and can at any time see his face, and tell him with loving aspiration your needs, and receive directly from him those things needed.

This is not done by many words, but it is done by the freedom of the soul, as it were, to walk into his presence, and gently and lovingly, to ask him for that which you want, and to receive from him the immediate answer as you would from your own earthly father or a dear one of earth. When you have received the answer, go your way, do your own work, do the work that is requisite to carry out the word that you have received. If it is strength and wisdom that you have asked for, believe that you have received it, and go forth and use it. If it is something wherein you feel that your real self is incapable of accomplishing the necessary work, ask the Father to send his angel to enable you to do it, and he surely will. Thus you cease to be a member of the body of humanity, and begin to be a lesser member, a child member, of the body of the Elohim.

Divine peace be with you.

WHO ARE THE UNCLEAN?

BY ENOCH PENN

THERE is a great deal said in the Bible about "cleanness" and "uncleanness." Very little attention is paid to Biblical statements regarding uncleanness, evidently because the idea is generally accepted that the uncleanness designated in the Bible, is something that does not concern the people of to-day.

It were well, we believe, to consider carefully this question of uncleanness from the Biblical standpoint, to see if indeed it does not concern us to-day, even as much as it did the Hebrews of olden time.

In Ephesians v. 5, we find a peculiar statement. It is, "For this ye know, that no unclean person hath any inheritance in the kingdom of Christ and of God." In considering the question of uncleanness, we find that Christ made the effort to disillusion the minds of the people of certain erroneous ideas on the subject; for the subject of cleanness and uncleanness was very prominent in the Jewish religion. At that time, there were many who desired to be teachers of spiritual things, who were not properly qualified to teach, so that many erroneous beliefs were held by the people. These erroneous ideas, foisted upon the people by their would-be teachers, were not so bad in themselves, but they hid from the people the vital truths so necessary to their spiritual welfare. This condition of things obtains to-day.

The Pharisees had carried their ceremonialism to such extremes that the Master saw that instead of illustrating spiritual truths thereby, the people were deceived by it.

At one time Jesus sat down to eat without washing his hands, and the Pharisees murmured at him; and it became necessary for Jesus to tell them in plain words that the ceremonial cleansing of the body had not in itself any moral or spiritual quality. Again, the Master ate with sinners, that is, with persons not ceremonially clean, to show his followers that the normal associations with such persons is not a matter of moment.

The fact that the ceremonial law of the Jews, forbade the wearing of a garment woven of cotton and woollen threads, and forbade plowing with two kinds of animals hitched together, shows very clearly, we think, that these things were intended simply as reminders to keep constantly before the mind of the people that there is such a thing as uncleanness which affects man's relationship with God, and with the spirit-world.

This is clearly stated in the quotation that, no unclean person can inherit, or enter into, the kingdom of God. The question then arises, What is this peculiar uncleanness that separates one from God, from a consciousness of spiritual things? Jude speaks of "filthy dreamers who defile the flesh," as much as to say that uncleanness of the flesh is caused by unclean thoughts.

There is much found thruout the Bible about unclean garments, as tho the uncleanness of the persons made their garments filthy also. As we read in Rev. xvi. 15, "Blessed is he that watcheth and keepeth his garments," i. e., clean.

When David fled from King Saul, and asked the priest Ahimelech for bread, the priest at first demurred, saying, that he had only the "shew-bread" and it was "holy;" but David informed the priest that he, and the men with him, had been kept from women for fully three days. Upon being informed of this the priest gave to David the bread.

We now begin to understand this vital uncleanness—the thought of which was held so much before the Hebrews, both in words and in symbols.

In Deuteronomy xxiii. 9, 10, we read that a man had to go out of the camp and wash his clothes, and remain out of the camp until night, if he became unclean “by reason of uncleanness that chanceth him by night.” In Leviticus xv. 16-33, there is a long account showing how fully all loss of the reproductive substance rendered one unclean, unclean in the sense that it separated the man and his God. This explains the peculiar commands given to the children of Israel at the time when God descended upon Mount Sinai, for the people were commanded to wash their clothes, and for three days “to come not at their wives” (Ex. xix. 14, 15). These statements again shed light upon the peculiar statement regarding the redeemed upon Mount Zion, “These are they which were not defiled with women” (Rev. xiv. 4).

In considering these few references among many more, we observe that sexual uncleanness, the loss of the reproductive substance, more than any other thing, separates man from a consciousness of God and prevents him from following the Master into the Kingdom of God, and that the result is the same even when this substance is expended legitimately, that is, in the generating of children. We remember that Israel was commanded to “come not at their wives” at the time when their God would come near their camp. Whether this uncleanness occurs in generation, in licentiousness, or on account of physical weakness, the result is the same.

So long as a man loses his seed, and so long as a woman's body is being prepared month after month for generation, so long they cannot inherit the kingdom, they cannot follow the Christ in the regeneration. The way of life is hard to find. “Strive to enter in,” said the Mas-

ter, "for many I say unto you, will seek to enter in and shall not be able."

The more of the elements of reproduction one loses, the less capable one is of knowing spiritual things. Those who conserve all their reproductive elements, and keep their mind turned toward God with a desire to know and do his will, will in time find that they can not only understand spiritual things but will be able to see and to know and to talk with the angels of God, thus entering the kingdom of heaven. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it" (Luke xvi. 16).

WANTED: MEN AND WOMEN

BY E. O. RICHBERG, M. D.

Who dares to be a man—just now—
A man with courage to do right,
To speak his thoughts, nor wonder how
His neighbours feel about it? Light
Is dawning, is not far away
From men and women of to-day.

Who dare, this year, be in the van,
Not waiting for the lagging crowd,
But true to self? O woman! man!
Dare you voice your soul aloud,
Bear the standard, forge ahead,
Where failure lurks, plant Power instead?

Who'll dig old Error's grave? Will you
Thrust in the spade with force and zeal?
Nor murmur that so big he grew—
Just deeply bury him, and feel
You've rescued hosts from needless pain
By ending thus his cruel reign?

LIMITATION AND EMANCIPATION

BY I. L. HARPSTER

UNDOUBTEDLY man limits his own possibilities. He circumscribes his own beliefs, actions and powers. He limits himself because of his personal powers, until he comes to look upon himself and his possibilities as being restricted and limited within a certain sphere of action, then he is necessitated to function within this particular sphere. He beholds other human beings held within certain restricted bounds, controlled by inexorable laws, until he cannot conceive of any agency upon which he may depend which will enable him to rise above his particular environment. He feels nature has imposed certain restrictions beyond which he cannot pass, and therefore, he must conform to the powers which rule, no matter how much he may desire to rise superior to them.

Man ultimately arrives at that stage of his evolution wherein he feels that a fatalism surrounds his life; that there are fixt principles in nature which seem impossible to surmount; that there is an arbitrary law which holds him on a certain plane of action; that a life is mapped out for him as certain as the laws of nature are fixt and permanent. There is a certain truth in such a conclusion, therefore let us endeavor to arrive at a satisfactory solution of this great problem.

It is an axiom that nature is governed by fixt principles, by laws that are unalterable, and that man is subject to the inexorable workings of these principles and laws, for they are the vehicles upon which humanity rides in its evolutionary growth. Whatever man's present environ-

ment may be, it is that which nature imposes upon him; it is his present necessity for further growth, leading to perfect unfoldment. As the developing of some animal species, or the perfecting of some horticultural product, falling within the province of man, so man, being carried by the evolutionary forces of nature, rises higher and higher on the planes of mental, moral and spiritual unfoldment, until he reaches such heights of unfoldment, as are possible under the forces which have carried him, and of which he has been a part.

The ego, or soul of man, is subjected to many planes of existence, and each plane has its limitations. This we may better understand by the study of man: The child in its tender years is taught the simple and primary rudiments of the different branches. Each stage in its mental development, marks certain boundaries, certain restrictions, which it has to pass before the next step in its education can follow. Neither can this order be reversed, for the simple rudiments of knowledge have to precede the higher and more complex; the more complex and deeper knowledge being reserved for the trained and more mature mind. This follows in the natural order and eternal fitness of things, and if something has been omitted which is essential for the perfect development of mind, it invariably follows that this weakness will manifest itself at a time when the greatest necessity for strength is required. Nature is exacting in her processes, and we cannot evade or overrule her laws so long as her evolutionary workings have not wrought perfection in us.

Each order of life comprising the animal kingdom, is endowed with certain organs and faculties, these being necessary vehicles thru which these orders of life function. So in the growth and development of the human race, certain faculties were required to be developed and to be brought to proficiency at certain stages in its evolu-

tion in order that it might meet the demands placed upon it. And the developing of the human faculties were of the utmost importance to enable the human race to reach its present proficiency—a stage in its evolution wherein it is now prepared to take a step higher.

Thus far, man has been subject to the laws governing him in his evolution, and at this point in his growth fatalism, so considered—imagining that there is no means at his command that will bring him emancipation—becomes a barrier to his progress. When man views life from such a standpoint, then he is ready for the next step in his unfoldment. When men and women are dissatisfied with the old order of things, and long for something better, they are then prepared for a higher plane of existence.

Before man can reach a higher plane of life, he must be prompted with the desire, and with the knowledge that there is a power within his reach upon which he may depend for help and support in his efforts to reach such a goal. Heretofore he has relied upon outside agencies, and the evolutionary forces to assist him; but now as he wishes to free himself of the limitations that have environed him, he must rise superior to these forces, controlling them, instead of being controlled by them. While man has had this power with him thruout his evolutionary progress, yet being ignorant of it, he has not recognized this great power within. This power within being quickened, the human faculties must respond to a greater use, and other faculties must be opened and developed in order that the soul may have the required vehicles thru which it may function, thus lifting man to a higher and a superior plane of existence.

As the soul, or ego of man, requires organs and faculties to function on the physical or material plane, that it may become familiar with the outer or material world of

nature, so it must have faculties thru which to express its natural and original order of being on the spiritual plane. The soul, or ego of man, ever seeks perfect expression, therefore faculties are required whereby perfect expression becomes possible. That man is endowed with that which is perfect, enabling him to function on the two planes, the concrete (physical), and the abstract (invisible or spiritual), is evident by Elihu's pungent reprimand to Job (Elihu who spoke "on God's behalf,"): "For truly my words shall not be false: he that is perfect in knowledge is with thee."

That which is divine and perfect is given to man from God; but that which is perfect can only express perfection as its organism becomes responsive to its control. The soul of man demands perfect expression, but when the personal refuses to act in harmony with it, clinging more to the physical and carnal desires, it finally seeks to become detached that it may find another and better organism thru which to find perfect expression. That this is true, is verified by Elihu's further remark, "Lo all these things worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living."

When man begins to understand his true nature, the real life that is responsible for his consciousness and all that goes to make him a responsible being, it is then that he perceives the limitations by which he was controlled, were based upon the powers ascribed to his personal or external nature. His limitations were largely due to the visible and material things; these being the real limiters. Not being conscious of the invisible and great powers within, he is in the same plight as one would be in falling heir to a large inheritance, and at the same time being ignorant of his inheritance. Such a one may be entitled to millions, but so long as he is ignorant of his good for-

tune, he is yet poor in his own mind and consciousness. It depends upon our knowledge and consciousness of this great truth of existence, whether we are slaves or free-men.

It is when man removes from the sphere of the external to that of the inner mind, that he sees the way of emancipation from the limitations that have hitherto bound him. As he puts on the divine mind of YAHVEH, allowing this spirit to control and become the dominant power and influence of his being, he then functions on a different and a higher plane of existence. He becomes conscious of the ever-living principle that will keep him on the heights, away from the grosser and material thoughts that have controlled him. As he enters more and more into this consciousness, he realizes that there is a power at his command that can and will dissolve all previous limitations. He also realizes that this power will ever sustain him, no matter upon what plane he may function, or in what environment he may be placed.

The first step, then, leading to emancipation, is to become immune to the physical laws, the evolutionary forces which have operated thru the human race, and which have made it possible for man to reach his present stage of development. Not that one seeking emancipation would destroy or override physical laws, but one works in conjunction with such laws so far as his well-being is concerned; for the forces that have been essential for his physical well-being, are essentially important for further and permanent spiritual growth. In this, nature's physical laws do not deplete, but the individual co-operates with her laws, perfecting a greater and grander personality and individuality.

When we consider the powers manifested by Jesus the Christ, we then realize the powers yet to be attained. These powers are the rightful inheritance of the Son of

man, and the Son of God. Man must exercise the power over disease, over death; he must gain the power of levitation, and the power to work miracles—so-called. The Master, in speaking of the powers he exercised, told his followers, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

Emancipation consists in becoming immune to the powers of carnal law, in the power to rise above the operation of carnal law, and to pass beyond its control, in the right to appropriate and control its power to perfect the individual nature of man. This accomplished, he may then become proficient in the powers as exemplified by the Great Master, Jesus the Christ, which bring him into harmony with the great purpose of God, the ELOHIM, in the creation of man.

THE EFFECT OF CONTINENCE

From “*Physical Culture*” (April, .913)

Question.—I am told that a man trying to lead a continent life takes a risk of becoming violently insane, or emaciated and nervous. Is this true?

Answer.—This is emphatically not true. Continence is conducive to strong nerves, a clear, active mind, robust health and all-around physical power. Besides, no one will ever become insane unless he has inherited a tendency that way, as when it is in the family, or except as the result of alcohol, syphilis, drug poisons, injury to the brain or some infectious disease which destroys or impairs the brain structure. You would be more likely to go insane from the reverse of continence. Strict chastity offers the safe and healthy road.

THE PRESENT CRISIS

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

SINCE the outbreak of the Balkan War the eyes of all Europe have been turned toward the East. But of all people, the devout student of prophecy has his interest most fully awakened, for he sees in it a clearer and a more direct fulfilment of prophecy than any which have occurred for some years past. It is obvious, too, that the time is at hand for the fulfilment of that line of prophecy in which the fate of Turkey is involved. For as long ago as 1886, dates were given by Mr. Grattan Guinness in his splendid work entitled, "Light for the Last Days," indicating 1915 A. D. as the year in which the "Times of the Gentiles," the Seven Times or 2520 years, commencing from the first year of Nebuchadnezzar, should run out. This year (B. C. 606) marked the loss of Jewish independence, by the siege and conquest of Jerusalem, under Jehoiakim, altho it was not until the nineteenth year of Nebuchadnezzar that the ruin of Judah was completed, by the burning of the Temple and the breaking down of the wall of Jerusalem. This occurred in 587 B. C. from which time the 2520 years expire in 1934 A. D.

So that we may expect to see the initial stage of the deliverance of Jerusalem from Turkish dominion; from being "trodden down of the Gentiles" in 1915, and that by 1934, the temple will have been rebuilt and the city rededicated to the worship of YAHVEH.

Mr. Grattan Guinness was the first to point out that as the events which mark the beginning of the "seven times" were stages in the downfall of Jerusalem, so there will

be corresponding stages in the end of that period—of the restoration of the Jewish nation, thru the downfall of that power which has for centuries trodden down the Holy Land, and which has now suffered severe defeat at the hands of the Balkan allies.

The period upon which we are now entering, viz., that from 1915 to 1934, corresponds to the gradual downfall of Jerusalem during the first nineteen years of the reign of Nebuchadnezzar, during which there will be a corresponding rise of the Holy Land, and the downfall of her oppressor—the Turkish power.

There are also well marked stages in the consummation of the latter half of the “seven times,” which is of course the “times, times and a half” of the Apocalypse. This period of three and a half times, or 1260 years, had a beginning in 622 A. D. which was the year of the Hegira, from which era the Mohammedans commence their calendar. It will be seen very easily and clearly that 1260 years from 622 A. D. bring us to 1882, the year in which a great event took place; no less than the conquest of Egypt by British-Israel. For 1882 was the year which witnessed the bombardment of Alexandria, the notable victory of Tel-el-Kebir, and the occupation of Cairo, the total defeat of the Mohammedan rebellion, and the establishment of a British protectorate over Egypt, which event seems to be the working out of God’s plan of the Ages that Israel should be a blessing in the midst of the land of Egypt, as Great Britain is to-day, where she rules over her ancient oppressors.

The present crisis is interesting to the Bible student, also from the fact that it is being carried to its termination in Bible Lands.

If we look back at Daniel’s prophetic forecast of the Five World-wide kingdoms as shown to Nebuchadnezzar, we shall be convinced of the truth of this statement. The

Image of Daniel (Chap. ii) symbolized an epitomé of the history of the First Four World Kingdoms, thus:

- | | | |
|------------------------------|--------|-------------|
| 1. Head of Gold | equals | Babylon |
| 2. Breast and arms of Silver | " | Medo-Persia |
| 3. Loins and thighs of brass | " | Greece |
| 4. Legs of Iron | " | Rome |

Rome as symbolized by the two legs, was divided into two Empires—the Eastern, whose head was Constantinople and the Western, whose head was Rome.

When Rome fell from its first estate and glory, its dominion was continued by the Papacy at Rome and by Islam at Constantinople.

So, lately, we have seen as it were, the Western Limb (Italy) attacking the Eastern Limb (Turkey), and the War is being continued by the present-day representatives of the Third Kingdom, viz., Greece, Bulgaria, Servia and Montenegro, which have already gone far toward completing the ruin of Turkey which represents the Western Limb of the Fourth World-wide Empire.

Long ago, as Mr. Grattan Guinness shows, the historian Lamartine predicted the downfall of the Ottoman Dominion in these remarkable sentences:

"I wish that Turkey may not perish, that an extensive empire may not be trampled down to nothing, or driven into the deserts of Asia. But what is the state of the case? Plains without plows, seas without vessels, rivers without bridges, lands without possessors, villages built with mud and clay, a capital of wood, ruins of desolation on all sides, are what constitute the Ottoman Empire. In the midst of this ruin and desolation which they have made, and make daily, some thousands of the Turks in each province—all concentrated in the towns, drowsy, discouraged, never working, living miserably upon the spoils of Christian and laborious races—constitute the inhabitants and masters of the empire; and the empire is

alone worth the whole of Europe. Its sky is finer, its earth more fertile, its ports more extensive and safe, its productions more precious and more varied, than those of any other country; it contains 60 000 square leagues. You see by this rapid sketch that the Ottoman Empire is no empire at all; that it is a misshapen agglomeration of different races, without cohesion between them, without mutual interests, without a language, without laws, without a religion, and without unity or stability of power. You see that the breath of life which animated it—religious fanaticism—is extinct; you see that its fatal and blind administration has devoured the very race of conquerors, and that Turkey is perishing for want of Turks!" Turkey is believed to be symbolized by the mystic Euphrates whose waters are to be dried up. And this must happen in spite of all the efforts made by the Great Powers to prevent it. "Corruption and death are working in the body politic; vitality is failing at the center; and the Ottoman dominion must soon cease to exist."

But what of our own loved country and its mighty Empire? It is here we part company entirely with Grattan Guinness.

If indeed, Great Britain were only a broken-off limb of the Roman Empire, then indeed its fate would be destruction as far as Empire or sovereignty is concerned, because this must be given to Israel—"the stone cut out without hands." For to Israel must come the First Dominion; she it is who is to blossom and bud and fill the place of the world with fruit; becoming as the stars in heaven for multitude, and as the sands on the seashore, innumerable.

But everything points to the fact that we are Israel—the Stone Kingdom, whose kings have for centuries been crowned upon the stone of Israel, which is now in Westminster Abbey. This is why we possess the greatest Empire the world has ever seen, which shall never pass

away, and the sovereignty of which shall not be given to another people, but the people of the Saints of the Most High shall possess it for ever, even for ever and ever.

Our belief is that Great Britain represents Ephraim, and the United States (whom we call Brother Jonathan), Manasseh. Other European nations are the present-day representatives of other tribes—as the Danes, the tribe of Dan; the Northmen, of Norwegians and Normans, the tribe of Benjamin etc.; for all these lands were peopled from Asia by the Kimmerians who were really the Ten Tribes of whom Josephus says (even in his day) that they were an innumerable multitude.

BEYOND

BY H. BLOODWORTH

"Behold, the arrows are *beyond* thee."

I look above, receding space
Its heights my eyes defy.
Lo, too, the fleecy clouds, apace,
Move o'er the nearer sky,
To farther hie—
And may not I?

I look around, the distant peaks
Pass into mists—away.
Lo, too, the rock-tossed billow seeks
Again the open bay,
Where once it lay—
But could not stay.

I look beyond, there lies the goal!
Here I only sojourn.
In widening orbit, lo, the soul
Sweeps on, of suns to learn
That distant burn—
To more discern.

RELATIONSHIP OF PAST, PRESENT AND FUTURE

BY E. O. RICHBERG, M. D.

THIS is an age of culmination. There have been many such in history.

The forces that rule humanity are no longer scattered, but are concentrating for and against endurance and eternal progress.

Religion, belief, philosophy join hands with reason and reflection.

Political parties and principles are resolving themselves into the beneficent and dangerous.

Representatives of Capital, no longer a heterogeneous crowd with opposing interests, are associated in clearly-defined groups, each with a recognized purpose—useful or criminal.

Art manifests itself as distinctly ennobling, free from commercial leanings—or as degrading.

Invention concentrates on the advancement of, or on the ruins of, its patrons.

Students along every route of thought aspire, or stoop and crouch,

Success means, with the one class, the preservation of earth's people and its products; with the other, their extermination.

Upon every side, life is rapidly concentrating into a struggle between bodily indulgence and active morality. One is actuated by physical cravings and ever tending toward annihilation, the other spiritually inspired, toward immortality.

Every year marks more vividly the abandonment of

dissimulation. Virtue no longer hesitates openly to declare herself, and vice is equally bold and self-assertive. Character is now unmasked, it is war at short range and to the death.

Party creed, habit and appetite, proudly proclaim themselves victors. The kindly word and helpful hand need be no longer timidly sought among strangers, because of an ambiguous smile on faces seamed and scarred from many questionable encounters; for benevolence, friendship, love and honor, strong as ever for human betterment and not allied with wordy pretense for diplomatic cause, *do not now blush* to carry aloft the banners which easily distinguish them from their former companions.

Humanity, at the parting of the ways, is studying the sign-boards.

Truth is energizing in every phase of its existence—with morality nearing the nascent state. Evil is fermenting, disintegrating—altho its adherents are apparently massed solidly before the enemy,

This culmination of opposing forces, is recognizable in every trade, profession, class, race and nation. Wrongdoers are battling to extend their zone of power—more openly but less effectively—for, even as they struggle, their sphere of action shrinks.

Heretofore, unnoticed and uncounted groups of versatile, self-poised, truth-loving politicians, students, philosophers and laborers, are, thru exploitation of their righteous aims, winning a success denied them while, as formerly, aping the luxurious methods of their *shrewder* associates. The latter, finding their grip on material prosperity weakening, and wholly untaught as to other resources, wildly clutch for the long-cherished tinsel buoy.

Out from the unsanitary confines of city life, with its multitudinous trials and sorrows, go thousands of seekers after the gifts of God, at first, in thought, later, bodily.

Away from the unseen glories of forest and field, are hastening the vain, the weak of virtue, the leisure-craving. They hunger for fruits of ranker flavor, they sigh for the tinsel crowns and buoys.

In the many glittering centers of profitless activity, gather the immature and the thoughtless, blinded by the glare, and eager to monopolize all the treasures and pleasures of a life of which they have heard glowing accounts; while from every side, as far as the imagination can stretch, are gathering the Invincibles. It is but recently that they have discovered, or revealed the nearness of, a bloodless victory that is destined to revolutionize man's methods of dealing with man, thru *championship of the worthy*.

Now is the hour for the advancement of real things—real values in material treasures, in love, in honor, in men and in women. Nothing need be feared, henceforth, from the former Rulers who still hold the crumbling forts, or from their meaningless appeals or their paper weapons. Let them prance, threaten and shout if it amuses their last hours. Watch, rather, and follow the *outsider whose daily life* proclaims his principles, sound and worthy.

The men in glittering uniforms' with many medals, who offer to share with you their stolen honors, would to-morrow divide your treasure with others. With such are enrolled those who parade their righteousness on Sundays and on Holidays only.

The Pilgrim who has long and patiently wandered thru the cares and responsibilities of daily existence—almost losing faith in a Creator—viewing the past as a monotonous waste of disappointments, and anticipating the future only as a continuance of the struggle against dishonorable methods, may now, easily discern, near at hand, countless hosts of dimly outlined companions with identical aims.

The long-worshipped money-harvest is proving a burden to all engaged in its preservation; and it no longer serves as a decoy even to the soldier in the ranks of progress.

Among the recent evidences of approaching transmutation, one notes the passing of the Family, with its perpetuated error and embalmed ideals, the substituting of *companionship* on a rational basis, the recognizing of men and women as co-workers, and the right of childhood to a loving conception, with favorable conditions for developing.

Note, also, the indifference exhibited by individuals of all classes to the preservation of life in the abstract.

What has become of that sentiment to which, in the past, man seldom appealed in vain—the sacredness of life? Is life no longer sacred, of real value?

Yes, but to-day we count as holy only a higher phase of human life, sacred because of special virtues, without which physical existence is a meaningless burden.

In this connection, attention is called to the often-simultaneous appearance of novel life-saving and death-dealing devices, of effective systems for the extinction of, and for the preservation of, whole classes or races. To-day, in fact, man is prepared

To swim, to fly, live long, or die,
All things to learn, wisdom to spurn,
Love all, or none, to fight, to run,
And each must choose, to win, or lose.

Who is prepared to assert that there is no value in every opportunity now presented? On which side will *you* fight in the *final battle* near at hand?

After the battle will come, "The survival of the fittest."

SOME THOUGHTS FOR WOMEN

BY RUTH

THOSE who are on "the path," the endless path, that leads to immortal life, are apt to think that to overcome all loss of the sex-fluid and to stop the menses are the sum-total of their endeavors. While this is a tremendous accomplishment with many, for it is the stemming of the great tide of the river Euphrates, the river of fruitfulness or of generation, yet this overcoming will not of itself produce immortality in the flesh. In fact, this partial overcoming will produce diseased states of the body unless the evils of the nature, of the mortal woman, are rooted out. We doubt if it be possible for woman to turn back the generative currents without first getting control of her emotions. To give way to anger, greed, jealousy, or to any of the emotions which belong wholly to the lower nature, will cause to be generated within and without her, such a host of malignant demons that in time they will destroy mind and body. But the Father is merciful, and his divine laws are so harmoniously arranged that entire conservation is an impossibility unless these evils are overcome.

But the question naturally arises: How can I overcome these evil tendencies in myself?—The answer is: Take the opposite stand when tempted to give way to any weakness; first study to ascertain what your greatest failings are, and then drill yourself in thoughts and acts of an opposite nature. If it is selfishness or self-love—really it is amazing under how many guises this flaunts itself—try to think of the welfare, happiness and comfort of

others before your own; not in a self-laudatory or conspicuous way, for that too is selfishness, but in little ways, unseen and unknown by others; try to take the smaller or less attractive positions; or take the poorer or smaller share of things that are set before you, that others may fare better. This, I know, is not "the way of the world," but she who is on "the path" knows what the Master meant when he said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 28). No task was too lowly for him to do, as witness the washing of the disciples' feet. He said, in effect, that we should be happy if we took upon us the same spirit; "for I am meek and lowly," said he.

If quick temper is the failing, endeavor to keep the mouth closed until the surging of the vital currents has subsided. In the Scriptures we read, "Be angry and sin not; let not the sun go down upon your wrath" (Eph. iv. 26). There are times when anger seems justifiable; how can it be otherwise when oppression, unjust condemnation and inhumanity are so rampant in the world as at the present time. To be angry but sin not, evidently is to refrain from giving voice to one's indignation until the *within* is quiet and under perfect control, otherwise the spoken word, by partaking of the impure quality of the life generated in anger, will produce entities of a destructive nature. There is also a great lesson embodied in the saying, "Let not the sun go down upon your wrath," it is this: If one holds thoughts of anger or revenge for any length of time, tho one may not give vent to her feelings, yet this state of mind will so poison the stream of life that it will be useless for the building of the body, but on the contrary, will be a menace to it, and nature will be compelled to cast it out.

If jealousy is the besetting sin, then *free all beloved ob-*

jects at any cost. If the neophyte has not the strength to do this yet continues on the path, one idol after another will be removed as often as is necessary for her advancement. If overwhelmed with condemnation, turn your thoughts toward YAHVEH with a desire to be forgiven your trespasses, as you forgive those who trespass against you. Offences must come, the Master tells us, but we must learn, not to give, or to take, offence. To "*resist not evil*" is an absolute necessity to the would-be overcomer. Neither should woman be overcome *by evil*, but simply pass it quietly by unnoticed, or return good for evil. When one seeks with all the heart to do the will of the Father, instead of seeking the approval of man, then condemnation will have no terrors for her, and she will rest secure in His love and strength. "For I, saith YAHVEH, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zac. ii. 5).

We know how difficult it is to rise above the petty trials and vexations of our every-day life; but it must be done, and the mind must be centralized upon a broader view of the object for which we are "living the life." We are fitting ourselves to become saviors of his people, "And saviors shall come up on Mount Zion." If we could but keep before the mind's eye the goal, could bear in mind that every little incident in our lives is fitting us for the ultimate purpose, the "way" would be easy, and the *time* would be shortened. Never, under any circumstances return to the "Flesh-pots of Egypt." The adversary (and this means anything and everything which can turn you from the path) will leave no stone unturned, but will appear in innumerable forms, visible and invisible. You will be told that you are not on the true path, that you will lose your health if you keep your vow of chastity, that there *are* methods which if followed will awaken the soul to a realization of its divinity, that you are obstinate,

and being a woman you lack reasoning power. In fact there are ways and means too numerous to mention by which you will be tempted to believe that a complete consecration of your life to God is an error, and that you should change your course; for Satan knoweth that he hath but a short time in which to accomplish his purpose, and he must make good, (or shall we say bad) use of his time. Know this, that if you are persuaded to disregard the still small voice that speaks in the soul, you will be given into the hands of the adversary to struggle along as best you can until you come to realize your mistake. Then if you repent and seek once more with all your heart and strength to be delivered from the evil, and to be placed once more upon the path, help will come; for the Lord is merciful and his love endureth forever. Nevertheless, all who travel this path, those who seek to become an "heir" with Jesus the Christ, a "king and priest unto God," must be proved worthy of their high calling.

"Every man's [and woman's] work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. iii. 13-15). There is a mystery in this—the loss by fire of all that is unfit, but he himself saved by the same fire. It is a process by which "this corruptible must put on incorruption, and this *mortal* must put on *immortality*." It is a fearful thing to fall into the hands of the living God whose love is a consuming fire; but in the destruction of the dross by the fire of the Spirit, the flesh becomes more and more refined by the same fire. This truly is no myth; but those who keep on the even tenor of their way, who fal-

ter or faint not, will have this experience, in which they may intelligently co-operate with the Holy Spirit in preparing a body that will be acceptable to Him. Listen to the words of God, speaking thru the prophet Isaiah:

“Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith YAHVEH, Ye have sold yourselves for nought; and ye shall be redeemed without money” (Isa. lii. 1-4).

Therefore, my sisters, it is not necessary for you to go forth to teach the truth; but it is necessary for you to incorporate the name YAHVEH, to be that which you will to be; and tho you speak no word, yet, will the power of God thru you be felt in all the world.

TIME

BY A. MCINNES (London)

THE earliest method of computing time was by moons—from one full moon to the next. This was done by pre-Adamic man when the earth was younger. Life was shorter then, as it is even to-day in the Orient where people reach puberty much earlier than we, and die aged, at what we would term middle-life. In the infancy of the race, the Black, Red and Yellow people, observed how important a factor the moon was in their life, how some people under its influence became subject to abnormal mental conditions (Lunacy from *Luna*, the moon), and how it also seemed to influence the organs of reproduction.

During the course of Evolution, the Aryan race came into existence. They were a wonderful white people, and were named "Sons of the Gods" by the aborigines. Previously to the advent of the new race, there were none who tilled the soil (Gen. ii. 5); there were only hunters and shepherds; hence the name Aryan, from *Ar*, a plow, (Gen. iii. 23). By cultivating the land they were not long in discovering that the sun dictated the time for plowing, sowing, growing and reaping, so they commenced to reckon by the solar year, at the same time making it, by various methods, to correspond with the motions of the moon. To-day we have leap years to compensate for the loss of a quarter of a day of each ordinary year. The moon, calculated on the Metonic Cycle, comes into exact alignment with the solar time.

Not yet is man satisfied with his time. There seems to be a kind of inborn resentment against death; for just as one has gained knowledge and experience, and, perhaps, wisdom, then the summons arrives. True he has past out of reckoning by the moon's revolutions round the earth, into the larger reckoning of the earth's revolution round the sun. Now with longing eyes he thinks of the sun's revolution, and sees the various length of years as 29 to 365 to 24,000. His soul cried out for longer and larger life, as even it cries out to-day. But, since not anything can be got for nothing, is man willing to pay the price?

There is a law that is ever acting; i. e., the demand brings the supply. In other words, "If you shall ask anything it shall be granted you"—the time which elapses between demand and supply being in proportion to the intensity and pertinacity of the demand. This demand for the longer and the larger life brought One from another and a higher sphere, the Christ, who was Jesus of Nazareth. He said, "I come that you might have life,

and larger life. He who believes in me shall never die." When they asked how they might inherit undying life, and were told that it could only be obtained by the crucifixion of self, they went away. Latterly being filled with resent, they came back and murdered the Lord of Life. Let there be no mistake—human laws are imperfect and mutable, divine laws are perfect and immutable. If we would enter into life, we must observe the divine law; we must work up to it, it will not bend to us.

To the Woman the Lord Christ seems to say: "At present you are not in your proper sphere. Constitutionally you are controlled by the moon—this is demonstrated periodically. You *fell* under its power thru the deliberate act of your Ancestress. If it is your will to know the will of God and to do it, you may now *rise* into the HIGHER LIFE, in which you will no longer follow worldly fashions and customs, but will be clothed with the Sun. If it is your will to know the truth, you must strive to overcome—to have the moon under your control; i. e., under your feet."

To the Man he seems to say: "You remember how David claimed the right to eat the sacred bread in the temple because he had been continent for three days (I Sam. xxi. 4, 5). If you will give up generation and follow me into the regeneration, I will give you the HIDDEN MANNA, the living bread to eat. If any man eat of this bread, he shall live for ever" (John vi. 30-58).'

Then He seems to say: "Right down thru the ages you have been wanting to see God with your eyes, to know as you are known. Recollect that when Israel was summoned to meet God at Sinai, He ordered them to be continent for three days previously (Ex. xix. 15). Only in this condition may man dare to stand face to face before God. For one day only they stood before God. But if you would do so continually, you must give up generation

altogether, and enter into regeneration; you must strive to know the will of God and do it; you must have the Christ formed in you. In this way you will enter into your Sonship. And by absolute continence you shall know you are God's sons—for they have no failures (I John iii. 9). If you will do these things you shall be my constant companions; for only those who are virgins can follow the Lamb wherever he goes (Rev. xiv. 4).

"The way is hard, dark, rough, but be courageous, for I have come thru. If you would come after Me, take up your Cross and follow me. Follow the path I have made with my own feet. Self must be crucified with its affections and lusts. After the trying journey—the WELCOME HOME. After the crucifixion of self—the RESURRECTION LIFE. After the conquest—the CROWN.

"'Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matt. vii. 14); but do you agonize to enter in. You have not resisted failure to the shedding of your blood—to the death. Do not be afraid, for I will always be with you. I will never leave you nor forsake you. I will give my angels special instructions concerning you. Put on the whole armour of God. Fight the good fight. You shall tread upon scorpions (♁), and they shall not harm you, even as your sister treads upon the Moon (☾).

"Time shall in this way be overcomers. Life shall be larger and endless. And from being of the earth, earthy, you shall be the Son of your Father—He who is in the heavens."

He who has the hearing ear—let him hear.

UPWARD

BY JOHN FLEMING POGUE

I heard a bird at early morn
Ecstatic sing its upward flight,
And from the depths my soul forlorn
Took instant wing unto the height.

I pondered that so slight a thing
Should change the current of my dream;
With waking thought my wondering
Found answer in a nobler theme.

"It was thus," a Spirit said to me,
"All Nature met man's hapless state;
For every piteous, hopeless plea,
The needed consolations wait."

Impatient that we are denied
The thing we wish, the joy we crave,
Our ears are closed, our sorrows cried,
Our halting steps descend the grave.

But had we paused and known the truth,
The way was clear before our eyes;
For every woe, God sends its ruth
To him who seeks and bravely tries.

Tries Nature's fealty to his needs,
Tries what each trial means to prove,
He'll find his faith repaid by deeds,
And all life's suffering based on love.

FAITH

BY H. E. BUTLER

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.—Heb. xi. 3.

GOD gave his name in the second verse of the twentieth chapter of Exodus as a promise of his part of the covenant. As it is now translated it has no real meaning, but its proper translation is essentially this: I who will be what I will to be, will be your power.* We are told that we should take the name of God, and also that we should not take it in vain.

When a person enters into the new covenant, and takes the name of God, he stands out in the midst of all the creative forces in nature, which he has been forced to serve (or die) from the beginning of his existence to the present. But when man takes the covenant, enters into covenant with God, he must necessarily have faith in God, faith that God will fulfil his part of the covenant, by being his strength, his power, thus enabling him to step out in the face of all the laws of earth, and to all the creative forces of nature, say: "YAHVEH is my God, my power, I have been your servant all my life, and you have made me what I am, but I will be your servant no longer. By the power of Him who made you (the creative forces), and who has promised to be my power, I will conquer you, and you shall be my servant henceforth," then the essence of the wars of all the ages, will rise up to subdue and to subordinate you to their rule; but thru faith in God, you stand

It will be seen in Ex. iii. 14, R. V. that the word YAHVEH in the footnote is translated essentially the same.

firm in his name, and nothing can overthrow you; then you are enabled to look around you, to look all nature squarely in the face, and to know it as it is; then you can look towards your Father in heaven, as a confiding child looks to a loving father, and thru the eyes of His mind discern the truth of the words quoted, that by the faith of God the worlds were made from invisible substance, being made visible and tangible to us by the psychic power embodied in the faith of God, who formed them by his thought, by that creative word.

We look upon the ground that we walk on, and say it is solid, we look at ourselves and say that our body is like the earth, ponderable substance. If we want to make a hole in the ground, we believe without a doubt that we must dig it with our muscles, and the requisite tools. This is because the Creative Mind established that faith in us, which, so long as we are under the law, governed by generation we cannot overcome. Before we have conquered the creative forces in our own bodies, the dominant of which is the law of generation and death, we are made to believe faithfully, without a doubt, that all these things are real and inevitable. But when we have reached the ultimate result of the declaration, "I will be what I will to be," and have conquered creation in our own bodies—generation and death—then we can unite ourselves with, and become one with, the Cause and Author of creation; then we shall be enabled to see those laws and forces and material things as they are. You will then discern the fact that this *solid* ground is all mind, and the thought of God.*

* Our physicists, thru the aid of that wonderful substance, radium, have been enabled to discover that the atom is not the last analysis of matter, which was the theory for two thousand years, but the atoms are made up of many atomoles, or electrons. These atomoles are said to be the fastest-moving bodies in the universe. Many admit that these atomoles—inconceivably small—are only

As you have become one with the thought of God, the Creator, thru this unity, you obtain the faith referred to by our Great Master, Jesus the Christ: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke xvii. 6), "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark xi. 23). Why will these things obey you?—Because you have conquered the psychic influence of creation by taking the name of God, and by faith you become one with his mind, and dominate over the work of creation; for if all material things are mind, the substance of the creative word, and the Father has promised to give to man the dominion over all the work of his hands, then will you possess power, not on'y to make, but to unmake that which has been made. As all is mind, you have only to reform and to remove a thought of the Father, then thru faith you can say to this mountain, be thou removed and cast into the sea, and it will obey you; then your word will be the word of God, being one with him; then you will have come into his likeness, become like him. Thus will be introduced to the world a God-man, who, like his Father, is able to control all things.

None can reach this attainment, but those who are able to place their life, their hope, their everything, in the

centers of force; that the atom is, comparatively speaking, a little solar system with its atomoles relatively as far apart as the planets composing our system, and that all material things, the earth included, are made up of these atomoles. Therefore the inevitable conclusion is, that there is no *solid* matter. The conclusion will be reached eventually, even by our scientific men, that all is mind, the mind that was embodied in the creative word, for by the word of God the worlds were made.

hands of the Father, believing without a doubt (having faith), that he will cause all things to work together for the accomplishing of the result that he had designed that man should attain. Thus he is enabled to stand forth as a man, refusing to be a servant any longer of creative law, and by the power of the word, YAHVEH, he defies the death-dealing effects of disobedience to the mandates of creative laws. He who does this must be fearless, must have faith in YAHVEH, the God of the universe.

When a person reaches this point, if he fears, cowers and fails, he will not keep his body very long, for the God of creation, whose government he has rebelled against, will destroy that which belonged to Him, liberate the soul, and make it necessary for him to come back to try an earth-life once more. He will continue thus to reincarnate until he is able to overcome the last enemy, death, to overcome all creative law, and fearlessly but confidently unite his life with the life of the everlasting Father.

We say these things and bring them before your mind, that you may stop to think what you are, and what your inevitable destiny is; for the time MUST come when you will take this stand fearlessly, conquer, and attain this final goal.

We pray that the Spirit of divine wisdom, knowledge and power, may enter into all you who read these words, and make you realize that if you will now, you can attain this ultimate destiny.

FLOWERS

BY LEO LIBRA

CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.—Matt. vi. 28.

THIS globe, with all the life upon it, is the expression of a thought. Then how beautiful must have been the thoughts that brought forth the flowers! We cannot see thought, we cannot know thought only thru its expression. The beautiful and the ugly are alike expressions of thought. Think of the beauty and delicacy of a thought that produced a flower so small, yet so perfect, that it can be seen only thru a magnifying glass! The beautiful plants and flowers in the depths of the sea, where no eye ever notes their beauty; the tiny frail flower amid the Alpine snows; the luxuriant and richly colored flora of the tropics, all proclaim the beautiful thoughts, that, at some time, have radiated thru the mind of man. The little fossil plant and flower, so different from our present flora, show how the thought of man has traveled on upward thru the ages.

Plant-life could produce its kind and be just as useful to man without flowering; as the fig tree for example. But God has allowed man to take of the beauties of his nature and express them; therefore flowers are expressions of Divine Love in a stricter sense than any other of his gifts. That the life on the Globe expresses the thought of man, is clearly stated in Genesis. After Adam sinned, he was driven from the beautiful garden, and "thorns and thistles" were the results of his evil thoughts. Likewise

all poisonous plants, venomous reptiles, and furious beasts, are the results of evil thoughts, as the beautiful and life-giving plants are the results of good thoughts.

There is scarcely anything on the globe—in art or in nature—which appeals to the sense of the beautiful in more than one way; but flowers are beautiful in a two-fold sense and often in a three-fold sense; for their beautiful colorings and shapes appeal to the eye, their fragrance appeals to the sense of smell, and some which are used as food, to the sense of taste.

The Bible thruout is replete with metaphors and similes relating to flowers. It is surprising how much flowers entered into the feasts and festivals of Israel. Christ must have been a lover of flowers or he would not have referred to plant-life so often in his parables.

What a great tribute to pay to a *little* flower, "Even Solomon in ALL his glory was not arrayed like one of these [lilies]." If any one else but the "Greatest Master of Expression" had made such a statement, it would have been considered a gross exaggeration.

Flowers have lent inspiration for the expression of some of the most beautiful thoughts in art—in prose, in poetry, in music and in painting. And the inspiration and uplifting influence that they have given to countless numbers of the sick, the weary, the toil-worn of earth, has never been, nor ever will be recorded.

The love of flowers shows an innate refinement of soul, indeed it would be impossible to imagine a person wholly self-abandoned that loved flowers. As back of every expression is the thought, then the thought, the originator, is greater than its expression; and as the soul is back of the thought, then the soul is greater than the thought, then how transcendently beautiful must be a soul! But as no eye has ever seen a thought, so no eye has ever seen a soul. It was once the privilege of the writer to see the emana-

tions of a soul and they were something very beautiful.

Christ speaks of the matured souls as the "first ripe fruit of the earth"—of all the fruits of countless numbers and varieties they are first. All the life on the globe has come up thru one long line of growth to produce this one fruit—man; man in the image and likeness of God; man, with beautiful thoughts, thoughts that can produce no thorn, no thistle, no poisonous weed. If thought has produced the present beautiful flora, what will be the flora of the earth when that great body of the redeemed shall have taken possession of it? when all nature, every plant and animal, will have moved up a step higher in the scale of development? Then this Body that will be kings and priests unto God, will rightly claim the title, "I am the rose of Sharon and the lily of the valleys" (Cant. ii. 1); and rightly claim the promise: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine."

BOOK REVIEWS

COMPLETE ATLAS OF THE WORLD, by L. L. Poates Publishing Co., 22 N. William St., New York, N. Y. Accurate, concise, reliable.

It is 7x10 inches, contains 193 pages of maps in five and six colors, (each map occupying two pages), showing the U. S. and possessions, Canada, and every other country of the world. Railroad systems and steamship routes are plainly marked. The maps are beautifully colored, clearly defined and exceptionally accurate.

It also contains an index of States, Counties and important Cities, with their populations according to U. S. Census; also Important Cities of the World. Most Atlases are either too small for practical use, or too large and cumbersome.

This Atlas is free from the above-mentioned objections; will not strain the eyes, or bewilder with unessential details.

Price, flexible leather, \$2.00; cloth, \$1.50, prepaid.

This company also offers a 29-inches Parcel Post Zone Map, in three colors, with Rules and Regulations, and a special finder for any zone, for the small price of 25 cents, prepaid.

YOSEMITE NATIONAL PARK and BIG TREES OF CALIFORNIA, are beautifully illustrated narratives of two of California's grandest natural features. These booklets, together with a large folder map of the State, and overland train schedules and equipment, are furnished gratis by addressing, Southern Pacific Co., Passenger Dept., Flood Bldg., San Francisco, Cal.

MODERN MIRACLES: FAITH AND WILL-POWER AND THE ART OF HEALING, is the title of a little book of 78 pp., by J. Wallace Clark. Paper, price 10 pence, or 20 cents, postpaid. Order must be sent direct to L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, Eng., as the book is not supplied in America.

ADNAH

NOTICES

NATIONAL NEW THOUGHT ALLIANCE

I had the rare privilege of attending the Convention of the National New Thought Alliance in Los Angeles last year. All branches of New Thought were given an opportunity for full and complete expression, thus enabling the people to get an idea of all sides of any question. It was the most genuine and liberal meeting that I have ever attended. Any one who is large enough to get out of the little narrow rut of "my thought" or "my church" ideas, will find there is much to think about. From my experience in Los Angeles, we can promise you, not only a respectful hearing, but a kind and loving reception. I do sincerely hope that all persons who can, will avail themselves of this opportunity of attending this convention.—H. E. Butler, Ed.

THE following notice has been received from the Secretary of the National New Thought Alliance:

THE annual convention of the National New Thought Alliance will be held in Detroit, Mich., for one week beginning Sunday, June 15th, and many things of great significance, and world-wide influence and inspiration will mark the gathering as an important event in the history of the New Thought. Many of the "great lights" of the New Thought—lecturers, authors, editors, teachers and healers, will attend, and among them will be famous men and women who will illuminate the convention by their presence, and render inspirational work on the various programs from day to day.

So, friends, get your affairs and yourselves ready for the Detroit Convention, beginning June 15th. Write this office for information, make any suggestions you like, send names and address of any one you believe will be interested in the convention, and remember a love-offering for the expense fund, will be accepted with blessing and thanks.

Alfred Tomson, Secretary,
New Thought Alliance,
318 Woodward Ave.,
Detroit, Mich.

P. S.—This office will be glad to have the names and addresses of all New Thought Centers not now published. There are hundreds of them unknown to me. If the reader knows of any activities, under whatever title, please post-card it to me. Do not leave it to any one else. You do it.—Alfred Tomson.

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC

LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

EXTRACT FROM A LETTER

WE publish the following extract from a letter from Ireland to Mr. Proctor, British Esoteric Society; the letter was forwarded to us. [Ed.

A FEW months ago I purchased "Evolution and Regeneration," by H. Proctor, also "Practical Methods to Insure Success," by Hiram E. Butler. By following out the directions contained therein, I seem to have got a new lease of life. Like many others I was very ignorant on certain matters; those good books have enlightened my mind.

EDITORIAL

WE often receive letters from unthinking people who do not give their names, or who say that they will give their names later. Such letters find their way to the waste basket without further consideration. We feel that if a man desires information thru this magazine he should have manhood enough to put his name to his letter. Should he not want his name published, he has only to mention it, and it will not be published.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits				
Washington D. C.			July 1913	
Body	Enters	On		
	day	h.	m.	
☾	♊ (June) 30	11	37 p. m.	
"	♈ July 3	4	20 a. m.	
"	♈ 5	6	31 a. m.	
"	♉ 7	7	52 a. m.	
"	♊ 9	9	51 a. m.	
"	♋ 11	1	18 p. m.	
"	♌ 13	6	28 p. m.	
"	♍ 16	1	31 a. m.	
"	♎ 18	10	40 a. m.	
"	♏ 20	10	4 p. m.	
"	♐ 23	10	58 a. m.	
"	♑ 25	11	20 p. m.	
"	♒ 28	8	48 a. m.	
"	♓ 30	2	13 p. m.	
☼	♈ 23	6	56 a. m.	
☿	♉ 6	7	12 a. m.	
"	♊ 25	4	51 p. m.	
♈	♋ 10	6	49 p. m.	
"	♌ 21	3	39 p. m.	
"	♍ 31	6	58 p. m.	
On July 1st				
♈	is in	2°	5'	30"
♉	"	♊ 12	36	1
♊	"	♋ 8	45	40
♋	"	♌ 5	15	32

BIBLE REVIEW

VOL. XL

JULY 1913

No. 10.

THE NEW ORTHODOXY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE term "orthodoxy" is widely misunderstood. Its real meaning is simply that of "right thought" or "opinion," as opposed to heterodoxy, or that which differs from the right. It would imply, therefore, the possession of absolute truth. One would hesitate, however, to attach this meaning to it, and what is generally meant is, that which has the support of authority, as, for example, the Greek Church in Russia, and the Catholic Church in Latin countries, or the Church of England in England. What we now mean, however, by the term "old orthodoxy" is that body of doctrine which is claimed to rest upon the authority of the Bible, and more especially upon that of the "Authorized Version" of 1611.

By the orthodox Protestant, the Bible has been considered

AN INFALLIBLE BOOK,

therefore a text quoted from it would be regarded as a final and irrevocable judgment in any matter that could be referred to it. To the orthodox it has constituted

THE SUPREME COURT OF APPEAL,

and there is still a large body of Christian believers who

hold this view. It is not however in accord with sound reason or common sense. For the Bible itself, nowhere, makes any such claim; and if it did, it could only app'y to the original manuscripts of the Greek or Hebrew, and as the existing copies of these differ very considerably from each other, it would be impossible to pin our faith to any one of them, as being infallible utterances. Still less ought we to do this, in regard to any one translation. This, however, constitutes the belief of many Protestants who consider themselves to be strictly orthodox.

They believe in God in three Persons, or a Trinity of Father, Son, and Holy Spirit; in the resurrection of the bodies from the literal graves, but that quite independent of this resurrection, the spirits of believers go immediately after death to heaven, a place of eternal happiness; whereas the spirits of unbelievers go at once to a place of

ETERNAL AND HOPELESS TORMENT.

This is what they gather from the supposed teaching of the "Authorized Version."

But the Higher Criticism, and the light of advancing education, and a wider knowledge of all matters pertaining to Science, have caused a widespread rebellion against the views exprest above, and not only the pew, but the pulpit has largely rejected the illogical and impossible idea of an infallible book. But those who fight against the old orthodoxy are not necessarily right, altho many of them still profess to rest entirely upon the Bible. I refer, especially, to Christadelphians and believers in

CONDITIONAL IMMORTALITY;

that is, to those who believe that man is mortal, and that there is no hope of his continued existence apart from his body, and that he is absolutely dead and non-existent until he rises from the grave at the resurrection of the dead. The Bible certainly does not accord with this view, but represents the human spirit as having a con-

scious existence apart from and independent of the body.

The old orthodoxy is right upon this point according to all Biblical evidence, and according to the belief of some of the most learned men of this country, who assert with the poet, that

“There is no death!

What seems so is transition;

This life of mortal breath

Is but a portal of the life Elysian.”

Such is the belief inculcated by the Psychical Research Society, of millions of Spiritualists, and of the majority of Christians. Any other belief seems to be inconsistent with any and every kind of evidence that we possess.

The new orthodoxy therefore agrees with the old in asserting the absolute continuity of the conscious existence of the human ego.

The new orthodoxy also agrees with the old, that we must have a standard—a supreme court of appeal as to the rights or wrongs of all teaching.

As we have already said, the old orthodoxy found this in the Bible, and in a modified sense the new orthodoxy also finds it there. But the great difference is that the old orthodoxy was founded on the letter, rather than on the spirit. This is proved by the fact that it inculcates things that are contrary to the character of God. For instance,

EVERLASTING, HOPELESS TORMENT

is not in accord with justice or righteousness, much less with love and mercy, yet it must be admitted that the Authorized Version seems to teach everlasting punishment; and it was understood that all unbelievers would continue in conscious torment for ever. The new orthodoxy differs in this, that it does not pin its faith to any one translation, but regards all translations as useful for comparison, as shedding light upon the original Scrip-

tures. The new orthodoxy does not regard the Bible as an infallible book, seeing that the Bible never makes this claim for itself, but allows to the full, every claim that the Bible does make. The old orthodoxy regarded every word as inspired, and called the whole collection of sixty-six books

THE WORD OF GOD.

The Bible itself does not do this, but simply claims to contain the word of God—

MESSAGES PROCEEDING FROM GOD

thru the Holy Spirit. The old orthodoxy entirely overlooked the fact that St. Paul, one of its greatest writers, clearly distinguishes between what is inspired, and what is not, in his own epistles,* and that God says of the three friends of Job: "They have not spoken of me the thing that is right,"† thereby excluding from inspiration a large part of the book of Job. But there are portions which are stated to proceed directly from God, and this is true of

ALL THE PROPHETIC BOOKS,

but not of the historical. For while it is obvious that prophecy demands Divine foreknowledge, the same is not true of history; so that it is wrong to call the Bible in its entirety the "Word of God" (a title which belongs to Christ alone), while it is perfectly right to say that it contains "words proceeding out of the mouth of God." The old orthodoxy has dwelt too much upon

THE LETTER THAT KILLETH

to the exclusion of the Spirit which giveth life. The new orthodoxy has special regard to the teaching of the Spirit, believing what the Bible says, that we have an unction or anointing from the Holy One which teacheth us *all* things, and thereby leads us into all truth. Thus the old ortho-

* To the rest speak I, *not* the Lord.—I Cor. vii. 12.

† Job xlii. 7.

doxy has nothing to show of the miracles of healing, or the great powers and wonders which were worked thru Christ and his Apostles, and by the Fathers of the early Church until the third century of the Christian Era. From that time

THE CHURCH WAS ESTABLISHED

and began to lean upon an arm of flesh instead of trusting wholly in the Lord, as it did in the days of its adversity. The new orthodoxy says that God is "just the same to-day," and consequently

THE MIRACLES OF FAITH

can be, and *are being* reproduced, wherever the faith which moves mountains is found. In this respect the new orthodoxy is a revival and continuance of the primitive Christian Church. Thus the new faith is more cheerful, optimistic, and actually more effectual than the old, believing in God, not as a glorified

MAN WITH A BIG STICK,

but as a God of Love, whose tender mercies are over all his works.

Another great difference is that the old orthodoxy was inimical to the advance of science, while the new, welcomes every new discovery with joy, and finds in it a confirmation of its faith, knowing well that the

TRUTH OF GOD IN NATURE

can never contradict the truth of God in spirit. The old orthodoxy has however continued to hug to its breast opinions that are absolutely against all reason or intelligence, such as that the world was created in

SIX LITERAL DAYS,

only six-thousand years ago, and that God rested for a literal day of twenty-four hours. Such a theory is against all science, whether we consider the claims of Astronomy, Geology, Anthropology, or any other branch of scientific knowledge. The Bible, when properly under-

stood, teaches no such a thing, for the days of Genesis are

DAYS OF GOD

and not of man, and a day with him, as the Hindoos say of the day of Brahm, may be "a thousand ages in beginning, and a thousand ages in ending." The poet had this in view when he wrote:

"A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun."

An age as measured by the sun's continuance in one house of the zodiac, is 2160 years. 2000 of these ages or 4,320,000 years would constitute a

DAY OF BRAHM.

The old orthodoxy having lost sight of

THE GIFTS OF THE SPIRIT

had far greater faith in the necessity of sickness, than in that of health. Some even of its brightest believers did not think of looking to God for healing. It is asserted in the "Memorials" of even that bright and gifted soul, Frances Ridley Havergal, that she rejoiced when she saw a hectic spot on her cheek, believing that she was in consumption and would soon depart this life; and on one occasion she rebuked those kind friends who had applied restoratives to her, by saying: "Why did you bring me back to life, I could hear the songs of the angels; I was almost there."

But the Scripture says: "*Is any among you sick; let him pray.*"

THE PRAYER OF FAITH

shall save the sick."

The new orthodoxy believes that salvation from sickness is included in the Atonement, just as much as salvation from sin. The same phraseology is used about

both; as, "He bare our sins"—so "surely he hath borne our sicknesses, and carried away our pains," for "Himself took our infirmities and bare our sicknesses." This is the reason "He healed ALL that were sick."

We regard the Bible as a

BOOK OF HEALTH

as much for body as for spirit. The curse of the Law included every kind of sickness; the blessing, every kind of health and prosperity. God says: "I am YAHVEH, thy Physician." "I will take away ALL sickness from the midst of you. Ye shall therefore be healthy; for I am holy."

The old orthodoxy has always persecuted those who made advances beyond its narrow, limited scope.

GEORGE FOX,

for example, the first Quaker, the Founder of the Society of Friends; a man of whom the world was not worthy—was put in a filthy dungeon usually reserved for condemned criminals. He could not be accommodated in the common prison because he refused to pay seven shillings a week for board. His followers were all treated in the same way, so that at one time there were hundreds of Quakers in prison, and many fled beyond the seas.

So the old orthodoxy has always persecuted advanced men, whether in science or religion. In the reign of Charles II, the Act of Uniformity was the cause of the ejection of about 1500 ministers, Churchmen and non-conformists, from their livings, including many men eminent for piety and learning.

The old orthodoxy offers a splendid field for the

OBJECTIONS OF ATHEISM,

seeing that they hold so many beliefs which are absolutely contrary to reason and common sense, and mutually destructive of each other. I have found the thinking atheist, those, at least, who are really men of intelli-

gence and learning, always prepared to listen to reason, tho utterly unable to accept such

IMPOSSIBLE THEORIES

as that of the creation of the world in six literal days, the doctrine of everlasting torment, or of the literal resurrection of millions of human bodies of which not a single particle is now in existence. As we have explained elsewhere, the Bible clearly asserts that the resurrection of the saints is in spiritual bodies, and not the same bodies that are buried, "Thou sowest *not* the body which shall be."

THE REVISED VERSION

of 1881 has had a great effect in modifying the old beliefs, and such sermons as were formerly preached on the tortures of the damned would not now be tolerated in our pulpits.

THE YEAR 1881,

as I formerly pointed out, is noteworthy as being the end of an age. The sun passed over in that year from the sign Pisces to that of

AQUARIUS—

the man pouring out water, which is a symbol of the world wide outpouring of the Spirit, promised in Joel ii.

28. Mother Shipton is said to have predicted that

"Around the world thoughts shall fly,

In the twinkling of an eye,

Carriages without horses shall run,

And all the world to an end shall come

In eighteen hundred and eighty-one."

All this came to pass—for a *wer-eld* or age of man* came to an end that year, and since then we have been living in a new dispensation.

Jesus the Christ came in

THE AGE OF PISCES—THE FISHES.

* Ang'lo-Saxon, *eld* equals age; *wer* equals man.

A fish, therefore, was the symbol of that age. The mystical meaning of the word “ἰχθὺς” or fish being “Ἰησοῦς χριστός θεὸς υἱοῦ Σωτῆρος”—Jesus Christ, Son of God—Savior. His disciples were mostly fishermen, whom he promised to make “fishers of men.” There were two miraculous drafts of fishes. He fed the multitudes with fish in each case, as well as bread, and to prepare the last passover, he sent two of his disciples (representing the two fishes), saying, “there shall meet you a man bearing a pitcher of water,” that is, Aquarius—thus symbolizing the age upon which we have now entered, and the passover of the sun from Pisces.

And here we note for the first time another remarkable fact, the 2160 years measured back from 1881 A. D. bring us to the year 280 B. C. This was the period of the translation of the Septuagint Version—*i. e.* the translation of the Hebrew Scriptures into Greek, which was the means of making them known thruout the Greek-speaking world. This was the Bible (βιβλος) used by all Christians, and from which all the Old Testament quotations in the New Testament were made. This Version had a tremendous effect upon Judaism, outside Judea, and was indeed that which rendered it possible that at Pentecost Peter should be addressing “devout men out of every nation under heaven.” These were not Gentiles, but Hellenized Israelites whose Bible was the Greek Septuagint. So that the Age of Pisces was both inaugurated and terminated by a new translation. It began with the Septuagint, and ended with the Revised Version of 1881.

Just as the world was then being prepared for the first coming of Christ, so it is now being prepared for the Second. The first coming inaugurated the Gospel Age in Pisces, the second coming will inaugurate the Millennium and the reign of peace and righteousness. The tremendous upheavals that have been taking place since

1881, both in Science and in Religion, are paving the way for that glorious epoch during which the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

LOOK WITHIN

BY I. L. HARPSTER

BECAUSE each entity in the animal kingdom is intuitively ever on the alert against the attack of foes, some animal or reptile that threatens its life, it has grown conscious of powers that threaten from without. Is not this consciousness of externalities responsible for man's entering into idolatry; that is, objects and forms, animate and inanimate, become objects of worship, resulting in the belief that God was to be found in the external, or the outward manifestation of nature? Man's early environment was replete with physical life and physical activity, and from this he concluded that all power originated from without, therefore he has ever been living in the superficial, the surface of things, which has resulted in his material tendencies.

Those who have become semi-conscious, as it were, to the real nature of things, are astonished at the obtuseness of the greater part of the human race; but this wonderment seems to follow the human consciousness in all stages of its evolution. As the race reaches higher ground, its vision enlarges, and what served its requirements of yesterday are no longer satisfactory for its present demands. Its vision having enlarged, it beholds greater heights to surmount, and as it comes into new experiences, it marvels at its own obtuseness of yester-

day. How far the individual has advanced and how much he has grasped of the great truths of life, is that which makes him amenable to the law of cause and effect. As each human being is an epitome of the universe, a part of the great cosmos, he is for that reason capable of sensing or perceiving truth only from a certain angle, consequently he has grasped but a part of the eternal truth. Each can reflect only that which is clear to him. Man cannot express more than he feels, than he understands or has experienced. It is true his perception may outreach his understanding, that is, his actual knowledge; but when this is true of him he has reached a higher stage in his unfoldment.

That which is actual knowledge, that which one may claim as wholly his own, is that which one has experienced and made a part of one's life. Man knows only that which he has experienced, but that which he assumes to know may be infinite. Therefore man's experience being limited, he occupies but a small space in the great circle of infinite truth. Man's knowledge, then, depends upon his actual experience; from experience he knows. Within these restricted bounds he can speak from authority; beyond these bounds he assumes to know, or he may repeat that which another has experienced; yet such assumption is based upon a sequence wherein facts are perceived thru the range of vision in the great field of cause and effect. When the mind is trained to grasp the operations of laws, then the mind may foresee the results of causes. Herein is where prophecy is made possible, as the end, or effect, may be determined from the nature of the beginning, or the cause set in operation.

It is only as we view life from the cause side, the within, that we perceive the truth. The more we enter the cause side of life, the greater becomes our range of vision. The angle of our vision becomes enlarged in proportion.

portion to the inner or divine powers of perception. When we become conscious of the power that lies at the foundation of our being, we then perceive a latent power that will carry us to any height in the intellectual and in the spiritual realms.

To look within is to seek for power and wisdom, for this is the realm whence comes power and intelligence. Within is the motor that contacts the great spiritual dynamo of God. It is here the current from the Supreme centers and allies the personal with the Infinite. The Great Giver of Life is ever supplying his children with life and wisdom, and the souls of mankind being expressive points, they arrest the infinite power and wisdom and cause it to serve the individual use. The more we center upon the within, the greater the vibration aroused; and the greater the vibration within the soul, the more it becomes attuned with the Infinite. There is no cause without its effect, so spiritual illumination is attainable thru importunity and intense, sincere desire.

Not only within, is the source of wisdom and knowledge, but it is here the faculty exists thru which the Great Supreme operates, giving to man the higher knowledge, which privileges him to perceive truths which otherwise would require personal experience. Here the aphorism, "Be still and know that I am God," becomes most pertinent. Of all achievements, this, to be still enough to know God, is the most meritorious, for it lifts the soul above the restrictions of the personal, and places it in the midst of spiritual and divine enlightenment.

We see the engine move, and we know that it is steam that moves it, yet we do not see the power, the dynamic force that is in the steam; however we realize that it is there. We fail to see the electric current that follows the wire, flowing from the dynamo to a point of contact with the motor, yet we know it is there; for, as soon as



the current is switched to the motor, we see it set in motion. Inversely, if we can remove consciousness from the external—the outward and visible manifestation which envelopes life—and center our thoughts within, we then enter the field of light and power. As all power is invisible, we must seek it in the invisible—that which seems intangible to our senses.

As all power is derived from God, then that which makes us conscious, active beings, is the power that is invisible and within. This Spirit which is life and power, may be perceived when we can fix our attention within, on that something which causes us to know that life is ever present. This is being, a knowing that existence is; and it is this consciousness that we need to cultivate, for the more we dwell in this consciousness, the more we become conscious of the power and wisdom of God.

THOUGHTS ON THE RESURRECTION

BY H. BLOODWORTH (LONDON)

"God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me."—Al Koran, ch. iii.

NOTWITHSTANDING this plain declaration of the Koran concerning the death of Jesus, many Mohammedans hold the opinion that Jesus was taken up into heaven without dying. This erroneous opinion was also held by many Christians almost in the very beginning of Christianity. They maintained that Christ was not crucified, but another in his stead upon whom his likeness was stamped. The Talmud, however, is very explicit upon this point. Under the article "Sanhedrin," it is stated that "He [Jesus] was crucified on the Eve of the Pasch." The

story invented by the Basilidians and others, that the crucifixion was in effigy, is too obviously incredible for modern critics to entertain; so the more rational theory of the swoon is advanced to eliminate the phenomenon of resurrection, which, to the average modern critic, is equivalent to impossible miracle. A host of able writers, including Clodd, Robertson, Gould, Paulus, and Schleiermacher, allege that Christ was in a swoon, and that in this condition he was removed from the cross into the tomb, where he subsequently revived. This theory is not in accord with the pathological evidence presently to be adduced.

Scientific men are now beginning to think that the recently dead may possibly be resuscitated. Indeed, some doctors have attempted it, with some degree of success; for there are modern, as well as ancient, alleged cases of successful resurrection of the dead. *Zymohydrolysis* and other chemical phenomena associated with life, intimate, at least, that the arrest and reversion of the process of dissolution is not essentially impossible. We may, therefore, legitimately expect that eventually the re-uniting of the 'silver cord' may again be a spiritual achievement possible to man—if it is not so already to a favored few. The bounds of the possible are ever being enlarged.

Basil Burton recently said that an Indian official who had won the confidence of the natives and penetrated further into their lives than other Europeans, told him that he had twice witnessed miracles performed by the yogi priests. *One was a case of raising the dead!* The corpse was brought by night to a yogi of great sanctity, who first sprinkled it with water and ashes, then threw himself upon the bier, and uttering many prayers wrestled with the unseen powers for the man's life, till presently there came a breath and a flicker of life to the

inanimate form; gradually it raised itself, and finally took up its bed and walked. As Prof. Huxley declared, "No one is entitled to say *a priori* that any given so-called miraculous event is impossible." It is significant, however, in such instances, as in the cases recorded to have been performed by Christ, that only the recently-dead were resurrected. And therein lies its scientific possibility. For this remarkable phenomenon seems to be limited to a few days after the death of the body—a fact which has been overlooked by those who invented the absurd and extravagant notion of a general resurrection of the dead.

That the spirit-Jesus was able, after a three days' titanic battle with death, so to manipulate the chemical elements and forces of his dead body, and to infuse it again with his spirit, proves him to have possessed in a unique degree the secret of life. The *modus operandi* of that crowning demonstration of the power of spirit over matter, and of the continuity of life, may never become known to ordinary science, but that it was accomplished according to science and law is very probable, and legitimate to assume. Whether the "mixture of myrrh and aloes, about an hundred pound weight," was utilized, cannot be said with certainty. The fact that no mention is made of those spices as being present with the "linen clothes" is, however, an omission of some significance when the carefully-detailed account of the interior of the tomb, is remembered.

The swoon theory is untenable in the face of the pathological evidence supplied by the writer of the fourth Gospel. That writer could have had no idea of attaching any scientific value to what had happened, as at that time physiology, anatomy, and morbid pathology, as we know them, were unknown. This writer tells us that "one of the soldiers with a spear pierced his [Jesus'] side,

and forthwith came there out blood and water.”

Much is made of the fact that Christ hanged for only six hours upon the cross, and instances of much longer crucifixions are adduced by the critics to show that death could not have supervened in so short a time. These writers, to a large extent, overlook the brutal “scourgings” and “mockings” Christ underwent at the hands of the Roman soldiery, and reduce to a minimum the mental and possible spiritual anguish that sensitive soul, such as Christ was, must have undergone. In those moments of terrible anguish, there happened, what has been known to occur in such cases of intense distress, rupture of the heart muscle whereby the blood was poured from the interior of the heart into the pericardial sac that surrounds it. In other words, Christ died heart-broken. So intense is the agony at the moment of rupture that the sufferer involuntarily utters a loud cry of pain. So we read (Luke xxiii 46): “*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*” The blood having poured into the pericardial sac, it there divided into blood-clot and serum, and when the sac was pierced by the spear of the Roman soldier, the serum escaped with a rush, looking like water, and then flowed forth the half-clotted blood—the “blood and water” of John’s Gospel.

WHENCE AND WHEREFORE

BY A. MCINNES (London)

WHEN God formed the Adam, man was in what might be termed the embryonic state. An embryo lives solely upon the parent life, having no personal life of its own, and during this stage the human embryo passes in minia-

ture thru all the various stages of its descent (or ascent) from lower forms of life. It does not say in the Hebrew that YAHVEH formed Adam *of* the dust of the ground. There is no particle for "*of*" in this verse, as is shown in James' Version by "*of*" being printed in italics. In the Greek Septuagint it says, "God formed man silted up from the soil." Evolution is a silting up from the soil to man.

In other words, YAHVEH conceived man in the Cosmic womb, hence Luke (iii. 38) speaks of Adam as God's Son. Adam had, at this stage, absolutely no life apart from God and drew all his nourishment direct from the divine source. He knew only the good, and lived from the one tree—the life-tree.

At that period which is known as the quickening, the soul takes possession, and the embryo becomes the fœtus, and no longer passes thru the forms of lower animals, but becomes fixt as a member of a distinct species—the human. Now it has a dual existence—partly of its own and partly of its parent. Symbolically it might be said that it was at this period that "God breathed into man's nostrils the breath of lives." Man had now entered into the psychic world where he was the Adam, where he had the power to distinguish between God and not God. He became conscious of the dual fruit of knowledge—the tree of good and evil, whereas he had known only the tree of life. He also became aware of animal existence and named each one according to its qualities. Since he was now dwelling in the Psychic, he was able to note the psychic qualities of each beast; for the beasts are physical manifestations of these qualities. And doubtless, since he was now in the dual state, his naming of the animals synchronized with his naming of the signs of the Zodiac. While occupied in this way, he noticed that there was always a dual aspect, which we name positive

and negative, or male, and female, with one exception—himself, for whom there was no mate. Then we are told that he also became dual—a man and a woman, Adam and Eve.

So they grew. Like Esau and Jacob they thrust forth their hand from the Cosmic womb into the physical world beyond—the world of good-and-evil knowledge. The time had come for the Fœtus to become the Infant; in the time of birth and in great sorrow they were expelled from God's Paradise into the world, and the way to the tree of life was closed behind them. And Adam who had become two, now became the patriarch of the Adamic race.

As it was in the beginning, so it is to-day. During the first seven years of infancy, humanity develops the dense body and lives from its parents. During the second seven years of childhood, it develops the vital body and comes to recognize that it is an ego, at the same time living from its parents. During the third seven years of puberty, it develops the desire body. This is probably the most critical period of its existence.

So we see that it was desire that separated man from his God, and desire was occasioned by man's becoming dual. It was the negative, the female manifestation, that presented the desire. Never again will man reach the tree of life until, as the Christ said, the two become one, until man and woman dwell together as in the beginning, naked and unashamed. For then desire will have been overcome, the resurrection life will be lived wherein they neither marry nor are given in marriage, but live as the angels in the heavens.

THE WORD OF TRUTH

BY ENOCH PENN

IN these days of many doctrines, when so many are teaching their own particular phase of belief, every teacher has become, in a way, "like one crying in the market-place." Bewildered and in doubt, the seeker after truth exclaims, "With all the different doctrines now being taught, and all the contradictory teachings and ideas held up before us, how shall we decide, how shall we know what is truth?" Thus we find the people to-day asking the same question that Pilate asked nearly two-thousand years ago, "What is truth?"

Not long ago we read a sermon written by an eminent theologian of an eastern seminary, in which he declared certain things concerning the nature of Jesus. It was an expression of his understanding of certain important, not to say vital, points of the Christian faith. But in the same paper was another series of statements by another equally eminent divine, altogether contradictory of the first. What does it mean when masters, recognized teachers, of any cult, contradict each other concerning the vital fundamentals of their faith? It can mean only one thing, namely, they are ignorant of the truths of their own religion. The reason there are such differences of opinion among Christian teachers regarding spiritual things, is that they do not know the truth. We feel safe in saying that there is no one truth that conflicts with any other truth. Therefore, if all knew the truth there would be no difference of opinion.

While Jesus did not answer Pilate's question at that

time, he did answer it when in his prayer to the Father he said: "Thy word is truth" (John xvii. 17).

The term, "The Word of God," is usually ambiguous, for the simple reason that there are many phases of that Word. At present, however, we seek to understand the Word which expresses to us the truth, that is, gives to us an understanding of the facts of things that are concerning man, so that we can say, "This is the truth."

In beginning his Gospel John wrote, "In the beginning was the Word." The words that were in the beginning were God's commands: "And God said . . . and it was so." Step by step creation was formed by a word. "A word is a thought formed in the mind and sent out by the will," thru the voice. The statement "and it was so," concerning God's words, is but declaring that the word of God has in it the power to cause to be according to itself. As God said by his prophet, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

The particular phase of the Word which we wish to consider here is the word concerning man. And we find Genesis (i. 26) records God's word, or thought, or intent, in creating man.

If in passing a place we come upon a number of men all working together, some digging, some hauling, some sawing, some pounding, we look at the men working and at the different materials lying about, and we wonder what is being done, what is the truth concerning this we see. We approach a man and ask him, What is going on here, what are these men doing? And he answers, "I am having a dwelling-house built for myself to live in." These words, "a dwelling-house," are the expression of a thought which is the impelling power behind all this ac-

tivity and effort, and not only this, but it is the words that give us an understanding of all the work that we see going on. What before was to us only confused and purposeless effort on the part of these workmen, is now perceived to be orderly and effective effort bringing about the ultimate object of the thought in the master mind, exprest by the words "a dwelling-house."

As the words, "a dwelling-house," are the truth concerning all the activity and efforts we see before us, making plain to our mind the reason for all that we see, so we look for God's word concerning man's creation, to give to us an intelligent understanding of the things, of the activities, of the processes, that we see in nature all about us. One of the great problems in the mind of man concerning man is exprest by the question, "Whither?" And by referring again to the word of God concerning man as announced in the beginning, namely, "Let us make man in our image, and after our likeness, and let them have dominion over . . . all the earth," we are enabled to perceive and to grasp intelligently the divine intent, the creative purpcse, God's purpose concerning man, we perceive the ultimate purpose toward which man is tending.

The statement of Jesus, "Thy word is truth," can, we believe, without violence to it be rendered: Thy word concerning anything is the truth concerning that thing, or, Thy word concerning man is the truth.

The statement previously made that "The Christian ministry do not understand their own religion," touches a point too vital to be made lightly and without offering with it substantial proofs: All truth must harmonize. The disagreement among the ministry as to these vital truths proves that they do not know the truth. The reason they have fallen into error is that they have rejected God's word, and have accepted man's word. They have

utterly ignored and rejected God's word which declares his purpose concerning man, that man should grow into that God-likeness, should develop the attributes and powers of God—the power to dominate all the forces of nature by a word, the expression of his mind and will. In rejecting this word, they have rejected the means of understanding God's purpose concerning man, and the ultimate toward which man is tending, and the means of understanding the meaning of the various processes and experiences thru which God has caused and is causing the race to pass.

Because man has rejected God's word concerning him, he asks, "Why does God permit this?" and, "Why does God permit that?" And he deplores, "We don't understand, we don't understand!" Truly it is as the prophet said, "My people are destroyed for lack of knowledge." And concerning the priesthood he declares, "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: seeing thou hast forgotten the law of thy God." Truly, in rejecting God's word, and with it the knowledge of God's purpose concerning man, and of the methods for the accomplishing of that purpose, men have wandered in darkness, not knowing the truth. In rejecting this one word they have laid themselves open to all manner of deceptions. And when the many different teachers that are without knowledge, rise and cry, "This is the truth, this is the way," they who have rejected God's word cannot tell who is right or who is wrong, and are bewildered by the multitude of theories and dogmas. Those teachers who have rejected God's word declaring his purpose concerning man, are teaching lies. Being "blind leaders of the blind," they and their followers will fall into the ditch. Let them love and make their lies, if they will, but they shall be shut off from the Holy City, from the body of

God's people, when they are gathered, and they shall be shut out from the tree and the river of life.

God's word is the power within, that causes to be according to itself. After John announced that in the beginning was God's Word, and that all things were made by it, he goes on to say, "The Word was made flesh and dwelt among us."

This one whose flesh was the embodiment of God's word, we are informed by John, was Jesus Christ. The thought expressed in the beginning was, that Godlike man should dominate all nature by a word. And to this perfection Jesus proved that he himself had attained; for by a word he healed the sick; by a word he raised the dead; by a word he stilled the tempest, and in accordance with his own word, he arose from the dead. Like God, he caused things to be according to his Word. Thus we see that Jesus was properly called the "Word of God." Jesus, then, was the first perfected man; he was that which all are to become, and his teachings were an effort to enable men to follow him into that condition, an effort to give men the knowledge necessary to free them from the dominion of nature, to overcome the forces and powers of nature. Even as he declared, "I have overcome the world," that is, I have obtained the mastery of all the forces of nature. Jesus was no longer enslaved by the forces and powers of nature, but dominated them. And he would teach us to follow him to that same height of power, of God-likeness and dominion. Jesus encouraged all who would follow him, by saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv. 12).

"The earth is the Lord's, and the fulness thereof." Thru following the Christ men attain to divine sonship, becoming sons of God, "heirs of God, and joint-heirs with Christ." Becoming sons they begin at once to enter

into their inheritance, to take the dominion. What is their inheritance?—The earth, and the fulness thereof. And they shall rule it—even as their Father ruled it—by the power of their word. “We shall reign on the earth” (Rev. v. 10). “They shall reign forever and ever” (Rev. xxii. 5).

Because men have rejected God’s word concerning man and are in darkness, and yet must needs have something to believe, something to rest their faith upon, they have accepted man’s word instead of God’s word. Man said that Jesus came to suffer and die vicariously for man, that by his sufferings and death he might appease the wrath of an offended God—satisfy divine justice. But this is not according to God’s word, nor according to the teachings of Jesus. It is true that there are statements that men have laid hold of to sustain this belief, but we repeat, this teaching is not according to God’s word. Again, the Christian world has accepted the idea that Jesus came to save the souls, but not the bodies, of men, and that after the death of the body, those souls who accepted the sufferings and death of Jesus as a vicarious atonement, would be gathered safe home to heaven to live there forever. This is not according to God’s word as declared in the beginning. And we have no account that God changed his mind concerning man’s destiny. “I change not,” God warns his people.

It is a hard thing to say to the zealous, devoted people, “You have rejected the word of God, and accepted the word of men, therefore you walk in darkness.” But they who accept the word of men shall walk in darkness, and shall stumble and fall.

“Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow” (Isa. i. 11).

SPIRITUAL CONSCIOUSNESS

BY W. G. FINCH.

MAN, with all his wisdom and learning, is yet doubtful of an existing God. Advanced tho he may be in science, he is still in the days of his spiritual childhood. The proud achievements of his intellect, the glory and vanity of fame, the withering fruits of ambition, together with the blindness of his soul, are constructors of the canopy of agnosticism, which, to-day, is shutting out the sunshine of spiritual wisdom.

In reasoning concerning the personality of God, man has endeavored to conceive of him as a Being with forms, manifestations and qualities; however elaborate this conception may be, it is not a conception of the real God. God is without body, parts or passions, entirely independent of forms, manifestations or qualities, and man in his present material state, is quite unable to reason out God's nature. It is not within the power of finite brains—a gross form of matter—to define the nature of an infinite spiritual Being. Man, as a material body, cannot conceive of a living being without a body; man, as matter, cannot conceive of a being possessing neither matter nor substance; but man as a spiritual being can conceive and comprehend a spiritual being. It is true that many doubt the existence of God; a few admit the existence of God, but very few know that he is God indeed. The spiritual stages of the souls of men are as numerous as grains of sand; but the few who know that God exists are those who realize that they are souls inhabiting bodies, and not bodies possessing souls. It is

the spiritual presence of God, that causes a few to realize that they do not belong to themselves, but to God. The consciousness of this truth does not spring from cold, hard, intellectual reasoning, but from an intuition that comes direct from God, and not from brains, intuition operating thru them only as a necessary asset to consciousness. This consciousness is understood to be SPIRITUAL MIND—a plane of thought emanating from the Spirit of God. St. Paul in his epistle to the Corinthians says: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you;” in another part he says, “For ye are the temple of the living God.” St. Paul emphatically pronounces that we are the temple of the living God, and that the Spirit of God dwelleth in us. St. Paul, as an apostle of our Lord, would certainly be conscious of an inward spiritual grace—the sole cause of inspiration. St. Paul did not reason concerning God thru the wisdom of his intellect, as the men of science reason; if he had so reasoned he would not have been convinced of what he taught; neither would he have been permitted by Christ to teach anything not of the truth. If there was no omnipresent God, there could be no consciousness of God.

The Spirit of God, a spark from the omnipotence of this Being, a drop from the Fountain of infinite wisdom, peace, and love, is ours by nature, and lives forever as our immortal selves, destined to return to the Fountain Head when all temporal things have past away. Had it not been the truth to say that the Spirit of God dwelleth in us, *then there is nothing to give us life and being, which goes to say that life is derived from nothing—* NOTHING BEING THE RULING POWER. Nothing cannot rule, if we are convinced that *everything is ruled*. The realization of an inward spiritual existence, proves that God is a part of us; if this were not so, how can we realize

the existence of a thing entirely apart from us, and yet feel it to be a part of us? *There is no such a thing as the realizing of a non-existent being.* The very fact that we *feel* the existence of a God, *proves* the existence of that God. To imagine the life immortal, and know that it is unimaginable and incomprehensible, proves its unlimitableness and to be the dominion of a Supreme Being. God is the Creator of all things created, and we, as a manifestation of the creations, can never comprehend the ways and means of the Manifestor—God.

A spirit of piety operates thru the spiritual mind, not thru the undeveloped intellect. It is the Spirit of God springing into consciousness. Let us, therefore, live in the consciousness of that Spirit-manifesting God; realizing that our lives will ever be united in a bond of unseverable communion with our God. Develop the consciousness of the God within, and progress along the path of pure spirituality, expanding day-by-day with an abundance of grace, wisdom and purity, unknown to those who tread the cold path of materiality. Live in the consciousness of God, and live ever in happiness and bliss.

MAN, KNOW THYSELF

BY L. D. N.

MAN'S outer nature, the thing he comes in daily contact with, is merely the covering of his true self, and, by breaking thru this covering and entering within the mysterious depths of his being, he beholds a vision that enraptures, ennoble's, and inspires him. To become acquainted with one's self is the first duty of man. On this true and intimate knowledge depends the happiness and success of each individual. Within each person there lie unfathomed possibilities which nothing but penetration and practice will bring to the surface of individual consciousness. The reason for most of the failures in human life, is that all people are natural cowards, and fear to know themselves and what profound powers may lie hidden in being. Only when one heeds the deep mutterings of the invisible self, the prophecies of the indwelling deity, does one attain his highest capabilities and exhibit the force of his finer faculties.

One should never hesitate to undertake what his natural promptings urge him to. The God within has a wider vision and knows far better the possibilities, than the dull and hesitant plodder without. Almost all the inspirations of genius have come in spite of outward opposition and discouragement. The perceptions of the intuition are the most trustworthy and effective guides of mankind. Intuition is the mother of instinct, and instinct is the inspiration and the promoter of the race. Instinct is the builder of all life in the world.

Modern scientists are beginning to teach us that instinct is purely a chemical action, the result of repulsion

and attraction, and that intelligence is only apparent to us, but is not an element in the life-activity of the lower forms. The scientist may be right, nevertheless instinct is the beginning of intelligence and of knowledge. For knowledge is nothing more than the accumulated results of experience, and intuitions are but the habitual modes of thought established in our unconscious beings by ancient experiences that we have long since forgotten. Intuitions are always developed along the line of individual experiences. The uneducated person will never have the intuitive discernment of one who has been educated. But however lowly one's occupations, if in the inner being there has been contemplation and study of ideals beyond the common, there may suddenly flash into such a life an intuition of genius that will triumph beyond belief.

The most worthy effort of life is to know one's self. How can we do this?—Only by distancing ourselves from our physical environment, from our sensuous illusions. Only by separating ourselves from the outer world and sinking into the consciousness of its separate existence, does man grow into knowledge and understanding. In the center of our being is our true selves, where we come into close intimacy with the infinite and eternal.

The great souls of the earth have been those who have thus abstracted themselves from environment and social conventionality, and have sought the depths of their beings for truth, power, and wisdom. There is an interior self more individual and determining in the life of the race than the external self we commonly know. Every atom has its spiritual counterpart; so every human body, the natural first. But we are not to be deceived by the natural, as if it were the permanent. The natural is transitory and fleeting; the spiritual is permanent and abiding. To come into a knowledge of the spiritual is the highest achievement and greatest comfort of life.

The spiritual does not mean the emotional. It means the keenest and most penetrating intelligence, because it is illuminated knowledge. But the mechanical must be the tool of the spiritual.

All contrivances must be invented for the good of all the race, and not for a few. The exploitation of the human herd has been the ambition of gross men. But the spiritual apprehension of the powers of men, lead to humanitarian principles, which awaken the hope that the day is not far distant when true human fellowship shall prevail; and what men achieve thru the spiritual imagination will be made to benefit materially all the race alike.

Along this line is the only hope for human brotherhood, and for the unity of religion and science, invention and spiritual awakening. When we learn that in the spirit all mankind are one and the same, then shall we catch a glimpse of the possibility of establishing on earth the long-dreamed-of millennial paradise.

GENESIS TO REVELATION

WITH Adam each man is in fashion,
Because with him each falls into passion
Of sense pleasure; and kills,
Thru love of the external will,
The God-given spirit of love;
Which returning with Noah from above,
United in Red, White, and Blue,
Whose greetings with love I send to you;
Because the life you teach
Perfectly balances each.
Centering in Israel from whom there came,
Twelve Crowns, each having a name,
Written over each gate in heaven,
By Him who created the seven.
Therefore with tender love we pray
The speedy coming of the day,
When the gathering shall take place,
Shedding on mankind its love and grace.

THE IDEAL AND THE REAL

BY H. E. BUTLER

THERE is a vast difference between the ideal and the real, and also between the ideal and the spiritual. It is not an unusual thing to find persons at the present time who are self-poised—so calm, so gentle, allowing nothing to disturb them. They float on thru life as if they had attained the crowning ultimate of divine order. These persons are so devout, so honest, so sincere, that they impress every one who knows them with these attributes. Yet when one comes to talk with them and to draw out the real source of their self-poise and seeming sanctity, the source is found to exist only in the ideal—a dream state—they have no God, except the spirit of life in themselves, which they call God, and they are living in the ideal and worshipful reverence of THEMSELVES. That worshipful reverence has become so strong in some that they are surprised if others do not fall down and worship at their shrine. This condition of mind is that of self-deception. Such persons may live the pure, regenerate life, and be perfectly upright in everything, so far as any one can discern, and yet the whole effort of their lives is self-worship, and the desire to be worshipped—the desire to have others say, “How good and pure he [or she] is!” “What a lovely personality he has!” and the desire to have the people gathered around them hanging on their words as if they were the words of God.

Such persons live a spotless life in externalities and idealities, yet all these attributes do not constitute the worship of God, but the worship of SELF. It is

so good, so gratifying to the senses to feel, "I am so pure, so good," "I am so calm, so peaceful," "I am so much better than those other people who live in the realities of life, who stand out as the warrior to conquer, and to overcome the evils," "It is so delightful to think I have nothing to overcome, I have gotten into that quiet peace, and consequently I am so much more than these who are striving to overcome and to conquer the evils." Thus these persons sit back in placid piety, but know not that the Divine Master, Jesus, when he was here among men, called all such "hypocrites," "whited sepulchres," who on the outside appear beautiful, but within are filled with dead men's bones. They know not that every thought and effort of their lives is self-deception and hypocrisy, that God and his angels hold them in contempt.

If there is any difference between these whited sepulchres and the debauchee, the drunkard, I sometimes think that the drunkard is the better of the two. For did not our Master, Jesus, say to that very same class of people, "Publicans and harlots go into the kingdom of God before you."

The foregoing is the expression of the ideal in which there is no reality—only the evil results arising from self-deception, and the enjoyment of the sensations arising therefrom. No wonder that "God saw . . . that every imagination of the thoughts of his [man's] heart was only evil continually" (Gen. vi. 5).

THE REAL

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Overcomes what?—The neighbor? a nation?—No! He that is able to conquer himself, is greater than he that conquers a nation. Conquers what in himself?—Why, this same devilish, hypocritical idealism which is the root of all evil. To be real, to be genuine—TO BE AND TO APPEAR WHAT

YOU REALLY ARE, IS A MAGNIFICENT ATTAINMENT.

Let us turn back to the fact exprest by God, that man's heart is evil, and only evil continually. Now, you that are so self-poised and so righteous in your own estimation, please stop to think on these things. Turn your mind within, and by thoughtful self-analysis try to be undeceived, find out what you are—not what you idealize yourself to be, for you are lying to yourself all the time. You are like a man in a quiet, gliding row-boat upon the Niagara river far above the falls, the current carries you on, so serenely, so gently. You lay down your oars, and go to sleep, and enjoy the quiet gliding onward; but alas, the boat reaches the falls, and you plunge to destruction! The real is self-analysis, the conquering of all self-deception, and in beholding the ghastly fact that, the imagination of the heart is evil, and only evil continually.

When man has attained this power of self-inspection, then will he arise to the combat, he will realize that there are mountains of evil in himself that he (or she) must eradicate from his nature, even tho it may be as dear to him as the right eye, or as useful in self-gratification as the right hand, yet it must be cut off and cast from him, if he would even SEE the Kingdom of Heaven. When one thus awakes to the realities of life, the question is, not only, What am I?, but, Is there a God above me? Is there an individualized intelligence that is able and willing to help me remove this mountain of evil in myself? For the fact becomes very apparent that without God there is no hope in the world. No wonder that our Master, Jesus, said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

What did Christ mean? Did he mean to infer that there is no eternal life without that knowledge? If he does not mean just that, his words are the merest non-

sense. And again, "This is life eternal, to know"—to *know*. Why is it a fact that knowledge will give life, and without it there is death? Certainly this is true, for conscious existence is made up of knowing; and if it were possible for a person to cease from gaining knowledge, thru experience or otherwise, the consciousness of that person would stagnate and die. Now, the man or the woman that lives in the real, is brought to a consciousness of these facts; and he, unlike the man on the Niagara river in the illustration, immediately picks up his oars and begins to work his way upstream, away from the destructive falls, working with all the powers within him to save himself.

When an individual begins to conquer self—when that individual begins to stand out in the dignity of manhood, or womanhood—and takes the name of God by saying, "I will be what I will to be," he finds at once that all the powers of darkness from beneath, all the self-love and egotism from within, rise up in combat. As it is written: "Hell from beneath is moved for thee, to meet thee at thy coming" (Isa. xiv. 9). Then the one who tries to move this mountain of self will find out what the Church has voiced for so long, that it is necessary to "Put on the whole armor of God, that ye may be able to stand against the whiles of the devil." What is this "whole armor of God"?—Listen to his words, "I speak not of myself, but the Father that dwelleth in me, he doeth the works" (John xiv. 10). Then the only REAL is the person's waking up to the fact that his life is perverted, and only evil continually, and that he needs a saving power beyond himself.

Then will these persons turn their mind, their earnest, anxious desires toward God, and will anxiously and eagerly consecrate everything that they are and hope to be, to God and his work—then, and not until then, can

they know anything of the "Holy Spirit." Up to the time of the Christ all that had gone before was of the Satanic spirit of deception; this caused our Master to say, "All that ever came before me were thieves and robbers" (John x. 8).

AWAKE, ARISE

and be doing! Stop your singing that deceptive song,
"Cease your doing,
For all was done
Ages, long ago."

For that is the devil's lie which would sing you to sleep as you drift over the falls. Now, dear ones, don't forget the words of the Revelator to John—"He that overcometh;" so listen to it—"HE THAT OVERCOMETH." Did one animal ever overcome another without a struggle, or one man overcome another, or one nation, another, without a struggle? Then awake, arise, think, meditate, search out the evils, cast them out! Ignore their dominion over you, and be that which you will to be.

THE BLISSFUL SOUL

BY GUNNAR NAUMANN

"IN thy seed shall all the nations of the earth be blest."—Gen. xxii. 18.

ALL blessing, or blessedness, has its source in YAHVEH himself. He is the soul of bliss in all creation. All his thoughts are centers of bliss, i. e., his divine purpose, in general and in particular, is the ultimate use and the highest possible good for each. All that has emanated from God and has been clothed in material forms, must, therefore, contain interior causes of blessings that eventually will evolve into a realization of the involved thought-image.

From this point of view, YAHVEH is the eternal, all-pervading Spirit of bliss in himself, and cannot be touched by evil or by suffering of any kind. *He* is conscious of *all*, from the interior cause to the ultimate, and of the evolution of the ages resulting in the divine perfection of all things. In this consciousness there is perfect peace and unlimited bliss. As the individual soul enters into the sphere of that consciousness, he partakes of that bliss.

In the downward and outward path of the cycle, the Spirit, emanating from the Divine Mind and descending into matter, desires to clothe itself in mind and matter-substances, and thus make for itself a dwelling-place conformable to its own life and character. In this unfoldment, the spirit itself and the soul-manifestation in the body become, as it were, two distinct entities; because the subjective consciousness of the spirit can not yet fall into the objective senses of the soul. Thus the soul, or mind, is unconscious of the divine source and destiny of the indwelling spirit,* of its workings, its aim and purpose, until, in the fulness of time, when evolution has reached its maximum on the lower plane of life, then, thru regeneration and sanctification, both soul and body are transformed into the image of the divine ideal, and rise to the higher spiritual plane.

This work of the Spirit is thru a series of experiences in matter and in the physical body that are certainly not all pleasant. Sin and evil are realities that cannot be disposed of by denial only, as some profest teachers would have us believe. If these things do not really exist, why are we commanded to shun them, to abstain from, and to overcome them? Or is it only the "belief"

* It may here be noticed that I make a clear distinction between *soul* and *spirit* which is not generally done.

in them that we are to be saved from? But Jesus came to save his people from their sins, not merely from believing that sins and evils exist.

It seems, rather, that the reverse is true, viz., that we do not fully realize the sinfulness of sin—the enormity of the violation of God's laws, the intensity and prevalence of evils in the human race. The Lord Jesus Christ always emphasized the consequences of sin, and warned men of the terrible calamities that follow, as well as the exceeding great blessings that flow into and from a life of righteousness, purity and goodness. But while men are in their unregenerated state of life, they do not realize the true nature of the one condition more than of the other, altho they may have occasional glimpses of both.

In order to understand the nature and the laws of the blissful state, or of its opposite, the unhappy state, it is necessary to know something of the psychic and spirit elements which constitute the individual life. The individual spirit, which is the real man, suffers or rejoices exceedingly more than the consciousness of man in his external senses realizes. All is sin and evil which retards or hinders the evolving of the spirit toward its goal of life. The spirit, therefore, suffers in proportion to the intensity of the opposition to its progress, and rejoices in proportion to the facilitating thereof. But the universal spirit of God, in its divine providence, yea, as a part of its great plan, over-ruling the effects of sin and evil and bringing ultimate good out of all, cannot suffer from any immediate or apparent stagnation or retrogression in the evolutionary process; for he looks to the consummation of his purpose, using even our sins, sufferings and various experiences as means to awaken us into a consciousness of spiritual life.

When we experience this transformation of the soul, and are elevated to the plane of the regenerate life, we

partake of the divine nature in this respect also, and we look steadfastly to the fulfilment of our destiny—the blissful state. In this state all the evils and sufferings of the world become as if they were not. For the spirit, entering on the plane of absolute life and bliss, is no longer affected by relative and transitory conditions.

This is the true answer to the question of the reality or the non-reality of sin and evil.

It also explains the reason why the Almighty God, YAHVEH, permits such things to exist in his universe. In the face of the numerous great calamities of the past year, many ask the question: “Why does an omnipotent loving God and Father allow the forces of nature to play such havoc among men, and to cause so much suffering and loss of life and property?” “Where is the providence?” “Where is the ‘karma’ in these things?” As one of the Swedish poets sang,

“I cannot happy be in heaven

If there I hear the wailings of the Earth.”

And many turn away and deny a Heavenly Father.

But to us, spiritually born, it is a wonder that more and greater external calamities do not overtake the human race. The only reason I can see is, that in this age of the grace and the patience of God certain spiritual agencies are exerting their restraining influence. And just now the Spirit tells me that we are among these agencies for the calling out of the saints, until “That wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. ii.); then, the time of great tribulation is at hand.

The external conditions in the world, the revulsions of nature, and the clashing of forces, are only expressions of interior causes. They act and react from one plane to another. An orderly community of moral and spiritual

men and women, will have no wars, famines, sickness or poverty to contend with. The inner spirit of wisdom will direct for the preventing of all such things. The forces of nature will also be controlled and held in abeyance by the higher spiritual powers. But look at the lives of the great mass of the people to-day; whole communities, cities, and countries, steeped in the grossest sensualities and crimes; transgressing to any extent every law on every plane, physical, moral, or social, and imagine the legions of evil spirits that dwell there! Is it any wonder that the reflex actions of their lives produce outbursts in nature, like the diseases and sores on their bodies, and the filth and misery in their cities? In the very nature of things, these, their own creations, will be the means of driving out the evil spirits and to awaken the people to their senses?

Greater calamities than these must follow, even to the pouring out of the vials of wrath; until men "blasphemed the God of heaven because of their pains," and still "they repented not of their deeds" (Rev. xvi).

And yet, *all is good* when looked at from the divine standpoint of cause and effect—the ultimate purpose of bliss. But sin and evil are terrible realities for all men on the low plane of the carnal nature.

All sin is sin against the spirit of man, as well as against his soul and body, but because men do not realize the relationship that exists between these elements of their beings and their respective life-activities, sin, evil and suffering, on the one hand, and righteousness, purity of life, and bliss, on the other, are not understood to be what they are. It is not generally known that the spirit may suffer or rejoice, while the natural mind is unconscious thereof; that man is a triune being in the image of God, and that the spirit itself is the real, conscious intelligence that creates, regenerates, maintains,

repairs and heals both body and soul. We know that most of the functions of the different organs of the body are carried on, as we say, "involuntarily," or unconsciously, that is, without the conscious knowledge of the objective senses; but it does not stand to reason that any act in nature, be it ever so small or insignificant, can be done without a will and mind as its impelling and directing agents.

When we live in harmony with the aim and purpose of that divine Spirit, that divine Spirit is in heaven in us, enjoying a bliss of which the external blessings that the external senses are conscious of, are only a mild reflection. The same, in the opposite sense, is true in regard to the wicked; their spirits are actually in "hell" in their bodies, and in torment in proportion to the extent of the evils of their lives. In the blissful state the Spirit loves to stay in the body, to make it a happy home for itself, and life is thus prolonged indefinitely.

The promise was given to Abraham, "In thy seed shall all the nations of the earth be blest;" but it was given under the conditions of the covenant, "Walk before me and be thou perfect." In the internal sense this means to have all thoughts and desires devoted to God. Abraham did not attain to perfection on the higher plane of the regenerate life (Gen. xxv. 1-2); and his posterity have wandered still farther away from that plane, breaking the covenant, therefore the blessings have not yet been realized; but in the fulness of time, which is at hand, God's people will enter into a new, a spiritual covenant, having the laws of YAHVEH inscribed in their hearts and minds, and thus become a blessing to themselves and to the world.

The essence of this law of the covenant, is the love of God and the love of our neighbor—the human race. But no one can experience or can realize what this law and

this love are, until love on the lower plane is overcome and transformed into the pure love of the Spirit. The love of the human race must be exercised particularly thru the law of generation. Even now many of the better moral class of people, thru love for their kin, their children, and the race, demand sexual purity and abstinence in order to produce the best possible offspring; and they begin to see that the love of the race must rule over and take the place of selfish gratification. No one, not even the so-called professed or converted Christian, is really regenerated until this higher, purer love overcomes and supersedes the love of the sex nature. Let us not be deceived, we cannot have two antagonistic loves at the same time. The world and the church must learn this. Upon us devolves the duty to teach this doctrine. It is the real gospel of liberty from the dominion of the flesh and "the devil." Its blessings are known only to those who live this new life.

In this regenerate state two souls that love each other, look into each other's lives with such rapture, reverence and admiration, that they rise entirely above the mere natural instinct of generation. These are the blissful souls that are destined to become the means of regenerating and of blessing all nations. With them the love of the greatest good possible for coming generations, is the all-governing motive. This exalted love is very rare, and many doubt that it exists at all. But it exists here if we are able to receive it. It is the love of Christ, and it is coming thru the outpouring of the Spirit. It is the love of the 144,000, men and women, the first ripe fruit of the earth. Let us not cease to regenerate ourselves, so long as there is a vestige of the old carnal love left in us. Let us not be satisfied until we realize this divine love and bliss in our souls. May divine love and peace be with you.

"ALONE WITH GOD"

BY SIMON

To be "Alone with God" gives us at first an almost overwhelming sense of separateness or loneliness; for it means to the neophyte that he has reached a point in his development where every earthly hope and tie of every name and nature, must be relinquished and severed.

His mind travels from one thought of support to another, possibly to some person or persons hitherto looked up to, or leaned upon; possibly to ideas gained or lessons learned from this or that teacher, all of which have been helpful and comforting in the past; but he realizes now that to none of these stays, supports, or guiding posts, can he longer cling; and he is forced in the very nakedness of his soul to realize that he has come to the point where he is "Alone with God." This is to him usually a most terrifying thought when its full significance is even dimly grasped.

Yet it is a solemn and most unalterable fact, and every one must sooner or later face it. The terrible part in it is of one's own making only. God is Love itself—a very loving Father, guiding us thru our many earth-experiences with a hand of absolute wisdom.

God does not expect perfection to grow suddenly from imperfection, therefore we can with perfect confidence trust ourselves to that Divine Love and Wisdom. He knows us far better than we know ourselves, and all that we have to do is to put ourselves in the attitude of a little child with its father—do the best we know from day to day, and trust Him wholly and absolutely, with the con-

viction and assurance inseparable from such faith, that no matter what may happen, it will be for our good and is a necessary experience.

To realize that we are "Alone with God" is a definite point in our experience, and one that brings with it faith in God, for it is not until a certain amount of faith has been developed or grasped that we can wholly let go of all props of an earthly nature. So this state is in direct line of progression from the old order, and those of us who are striving for the ultimate, should rejoice when this part of our experience is reached.

It means a great deal esoterically, and the student, no matter how far advanced, can always look back to this point in his experience as a bright shining land-mark, as it marks for all time the last point of departure from the old order of things to the new.

This faith brings a restful confidence, then, that nothing else has ever brought, and tho trials may come, and they surely will come, it is ever a veritable sheet-anchor to the earnest soul. He feels in his inner consciousness his acceptance by the Father. He feels the influence of the divine love, and finally when faith is firmly established, a loving confidence that can never be shaken by any circumstances whatever.

So it is indeed a blessed thing to be "Alone with God."

BOOK REVIEWS

SPIRITUAL LIFE, by Uriel Buchanan. 110 pages. Price 50cts. R. F. Fenno & Co., 18 E. 17th St., New York, N. Y.

Of the ten chapters of this book, a few are mentioned to indicate its nature: Consciousness And Will; The Inner Life; Guiding Principles Controlling the Action of Thought; Life and Its Adjustment; The Way of Purity and Peace. While the author presents general principles, without definite methods of procedure, his beautiful idealism and correct philosophy bring home to the reader many self-evident truths, optimistic and perfecting in their contemplation and practice.

FACTS AND FANCIES OR HALLUCINATIONS, by B. H. Piercy. 84 pages, paper. Price 1s. 2d. postpaid (or 30 cts.). Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

PERIODICITY, THE ABSOLUTE LAW OF THE ENTIRE UNIVERSE, by J. R. Buchanan, M. D. (deceased). 136 pages, cloth. Price \$1.10. Kosmos Sanitarium, 2112 Sherman Ave., Evanston, Ill.

This is the most interesting book on numbers, cycles, periods in time, governing the life and affairs of mankind, that has come to our notice. The influence of the moon and planets, and the science of Phrenology are treated here as related subjects. The chief application of the law of numbers and cycles, as treated in this work, are with regard to life's span of years, the author's purpose being to show the favorable and unfavorable cycles in every one's life, of which numerous instances are given.

VOICES FROM THE OPEN DOOR, being communications received from people in the spirit-world. 400 pages, cloth. Price \$1.25. The Open Door Publishing Co., Brooklyn Sta., Cleveland, Ohio.

This book was originally issued in a series of twelve pamphlets, mentioned in this department. The information therein given is so sincere and pure and instructive, and being unlike, and superior to, the products of ordinary "spiritualism," we deem it well worthy of consideration; altho it should be borne in mind that the subject-matter relates more especially to people who have past from the earth life without a knowledge of the higher truths of regeneration, and who are therefore still considerably bound by personal interests and affections, and dwelling in corresponding realms of consciousness.

EDITORIAL

To the writers for this Magazine:

SOME seem to feel that if they can write something very beautiful, with well-rounded sentences, containing exact metaphors and beautiful similes, that it must be very acceptable to this magazine. They forget that this magazine has a special work to do; many seem to think that this work has a narrow limit, but in place of this, its limitations are as wide as the universe, as deep as its fountains, as high as its heavens. We have been writing for this magazine for 26 years, will any one accuse me of writing the same thing over and over again?—Yes, and no—because there is a beginning and there is an ending of all things earthly, and there is a definite law, a definite method, a law that governs and leads on all things, a definite method by which all things are obtained and without which nothing can be obtained. When the Lord Jesus said, “I am the way, the truth and the life,” “without me ye can do nothing,” was he narrow-minded? or did he know that the purpose of God in the creation of the world was one definite thought, and that that definite thought ramified thru everything in the world? But in order that man might find the way of life, it was necessary that that thought should be focalized, epitomized, that it might be made plain for the people. And he knew, as we know, that when the central thought of all the ages, the thought in the mind of God when he made the world, was made plain to the mind of his people, that they then would be capable of carrying it out in all its ramifications thruout the entirety of nature, including all science and all revelation.

Now this magazine stands for that central idea which includes the purpose of God in the creation of the world, the methods by which that purpose is being carried out, independent of the will of man, and the methods by which man may become a co-worker with God and his angels in the ultimating of this purpose. Following these instructions will bring man into a condition where he not only becomes a co-worker with God in the carrying out of his purpose, but contained herein are methods by the practice of which he may become a God, a member of the eternal order of Melchizedek, a member of the body of the Elohim, the God that created the world by a word, a thought, endowed with his infinite will.

Now you who are writing for this magazine undoubtedly desire to help the people. Help them how? What help are you trying to give? Are you trying to direct their minds to the great central object, to the all-comprehensive thought? If you are, then you are helping the people. Or are you like the people of Athens, at the time of Paul, of whom it was said that "they spent their time in nothing else, but either to tell or to hear some new thing" (Acts xvii. 21).

We are not interested in new things, unless it is some advanced thought concerning these great principles and methods involved in the creation of the world. Our Master, Jesus, said, "And ye shall know the truth, and the truth shall make you free." Now His people want to know the truth—not everything that is true—but THE truth that shall make them free from the law of sin, sickness, sorrow and death.

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., Aug. 1913

Body	Enters	On	
	day	h.	m.
☾	♏	1	4 15 p. m.
“	♍	3	4 35 p. m.
“	♌	5	5 4 p. m.
“	♋	7	7 14 p. m.
“	♊	9	11 55 p. m.
“	♏	12	7 17 a. m.
“	♎	14	5 1 p. m.
“	♍	17	4 43 a. m.
“	♌	19	5 39 p. m.
“	♋	22	6 21 a. m.
“	♊	24	4 53 p. m.
“	♏	26	11 44 p. m.
“	♎	29	2 45 a. m.
“	♍	31	3 7 a. m.

☉	♍	23	1 40 p. m.
♂	♋	16	7 4 a. m.
♀	♋	13	0 26 p. m.
♄	♍	9	7 57 a. m.
“	♌	16	6 8 a. m.
“	♋	21	11 36 p. m.
“	♊	27	0 13 a. m.

On August 1st

♏	is in	♏	15°	11'	24"
♎	“	♊	9	54	45
♍	“	♏	5	36	4

BIBLE REVIEW

VOL. XI.

AUGUST 1913

No. 11.

THE SURE FOUNDATION

BY I. L. HARPSTER

"For other foundation can no man lay than that which is laid, which is Jesus Christ."—I. Cor. iii. 11.

IN order that a structure may have permanency to withstand the ravages of time, the first and greatest essential is a solid and lasting foundation upon which it may rest. This essential is recognized among all scientific builders; and a builder's capability is measured largely by the nature and stability of the foundation upon which he rears his superstructure. So in the building of the temple of God, the individual man (or woman) cannot build permanently and lastingly except he builds upon the sure foundation, and that foundation rests upon the vital teachings of the Christ.

When we come to realize the many philosophies that are calling for consideration at the present time, purporting to lead man into the truth, the life, the way, we realize the importance of divesting ourselves of all speculative theories which divert us from the sure foundation principles laid down by our Master, Jesus the Christ.

In contemplating the principles laid down by our Master, the seeker after truth sees in them something more

than the mere expression of words; much more than is accepted and practised by the profest Christian. The wonderful truths contained within the parables, go to show the great wisdom of the Master, for the arcane mysteries concealed within them would prompt the seeker after truth to delve faithfully and deeply to unlock their meanings.

When the Master declared, "I am come that they might have life, and that they might have it more abundantly," he gave the world the secret of his true mission. This being his mission, there must necessarily be found within his teachings the true principles leading to the "life more abundant." But the Christian world has misinterpreted his teachings, believing that in some miraculous way the Master would thrust upon them this 'life more abundant.' Therefore, those who have accepted his promises upon faith only, have not come into this marvelous life promised by the Master. And because the Christian world has not come into possession of the "life more abundant," the people believe that this "life more abundant," is something to be attained after death.

Life, ETERNAL LIFE, was the one theme of the Master. He never showed any respect for disease or death; therefore, his promise was not for the soul's liberation of its fleshly body, but of the soul's emancipation from the body, or the body's yielding obedience to the soul's desires. The Christian devotee's one great error in the past, has been in looking for heaven without instead of seeking it within. If this were not true, the Master would not have told his followers to "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 24).

The foundation principles laid down by the Master leading to the "life more abundant," were revealed to Nichodemus: "Verily, verily, I say unto thee, Except a

man be born again, he cannot see the kingdom of God . . . Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 3, 5, 6).

Here the Master has named the essentials necessary by which the "life more abundant" may be attained, or the true foundation principles, upon which is built a more virile life and vitality, perfect health, mental vigor, wisdom and spiritual powers are attainable. He also called attention to two distinct births; that of the physical, and that of the spiritual. The first, is that common to all mankind brought into the world thru the the law of generation. The latter refers to the "regeneration" or, the true resurrection. And unless the resurrection is consummated within the individual, which is the spiritual birth, he cannot enter the kingdom of God. It is the vital force or nerve fluid conserved within the human organism, and this transmuted into spiritual substance by and thru the divine Spirit, constitutes that which is "born of the Spirit."

The Master in explaining this birth to Nichodemus, compares it to the invisible force of the wind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit" (John iii. 8). Here the work is silently accomplished. It is the temple of God within man built without hands. Because this is the only foundation upon which man can build which will admit him into the kingdom of God, the declaration of the Apostle Paul is beyond contradiction. In fact there is no other way; and for this reason, "other foundation can no man lay than that is laid, which is Jesus Christ."

In a closer examination of this mystery, we find "Spir-

it" (life) and "water," which lies at the base of all physical; and it is the spirit (life) permeating this "water" that results in building within the physical structure an indestructible element. Thru this so called birth, the physical finally becomes spiritualized; and because the nature partakes of the heavenly, the Spiritual, the body becomes immortal. This gives status upon the earthly plane while enjoying the heavenly kingdom, and fulfils the promise, "Death is swallowed up in victory."

In view of the vital foundation principles laid down by Jesus, we may ask: What use is made of them by profest Christians enabling them to be partakers of the Master's profession?—This thought yet predominates and is taught in the churches: "In life we are in death." Such teaching is in direct opposition to the Master's promise, for his words come vibrating down the centuries, "If a man keep my saying, he shall never see death." Since the Master's time we know of none who have overcome death; neither was it intended that there should be, until the mysteries of the kingdom of God should be revealed. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Rev. x. 7). This blessing was reserved until the end of the world, or age, until a people had developed sufficiently within them the divine will, enabling them to control the creative forces governing their natures.

As the mystery of the kingdom of God has been brought to light by the founder of the Esoteric Fraternity, the age has come for the restitution of all things. The Apostle Paul foresaw the time when the Lord's people should gain the victory over death; and Jesus promised, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: *And I will raise him up at the last day.*"

It is quite common in these days for certain organizations to lay claim to the possession of the truth. They may possess certain truths, but do their works show perfection? Any philosophy that can stand the test and demonstrate its claims, should be entitled to recognition by all thoughtful persons. The one who has had experience, having made the personal demonstration, is capable of speaking with authority. Many have made the vital principles of the Christian religion their own experience, and need no man to teach them. But how prove these vital principles to the world?—Spiritual things are discerned only thru the Spirit. Does the Esoteric Fraternity stand necessitated to prove its every statement to the world?—We think not. Those who have made the personal demonstration know, but this demonstration is not the experience of another. To prove or to disprove whether or not the principles are true is a matter of personal demonstration on the part of each; and one will never know whether or not the principles are vital until one makes the personal test. To the earnest and faithful worker the promise is sure, and this is all the assurance the Fraternity offers. It must be remembered that ‘faith and works’ only, are the working tools for accomplishing. Just as in the time of the Apostles, so now, faith and works are essential, and no enthusiast may hope to accomplish in any other way.

To build upon a shifting foundation is to court disaster sooner or later. The ‘strait and narrow way’ is the only way, and this rests upon the vital principles of the Christ, the only true foundation upon which to build. There is but one plan for the salvation of man, and that is thru the spiritual birth. Thru this, and this only, man reaches the Edenic state.

WHY DO WE GROW OLD?

[From *The Spiritual Journal*.]

BY CHAS. O. BACHELOR

MY answer to that question is contained in the four words:

Because we want to.

You will probably say that you do not want to grow old. But think a minute and see. Do you not wish to exist? Certainly you do. Well you cannot exist without growing old.

Why do we grow old?

Because our ancestors for countless generations before us grew old.

It is a race habit.

I think I have given an answer, and the correct one, to the question.

But I presume the question was intended to inquire about quite another thing than what, on its face, it appears to ask. I suppose that it was intended to be understood something like this:

Why do we take on decrepitude as our years increase?

My answer is the same as for the proposition as first worded. That is:

Because we want to. Because, if you prefer, our ancestors for countless generations did. *It is a race habit.* It is a race habit to breathe. It is a race habit for the heart to beat; for the blood to travel all over the system to convey nourishment to every part, and to carry away the worn-out materials. It is a race habit for the liver, lungs, kidneys and other organs and parts to do the

duties they each perform. If it were not a race habit, those duties would not be discharged. We understand that when we hear the remark that a certain person is too lazy to breathe, he would not breathe if he had not acquired the habit from his ancestors.

Habit is exceedingly strong and persistent. Some habits are very hard to acquire while others are taken on very easily. Generally those that have been a long time in being formed are the hardest to get rid of if we wish to dispense with them. A musician, or other artisan, to be much of an artist must practise, and practise, and practise, (continuously), the same thing for times without number until his performance, whatever it is, seems to, and does go along without any conscious effort. The more he can train to dispense with his conscious self the better will be his performance, and the less exhausting.

Now let us go a little further than the question in its exact wording would seem to lead us.

We have seen that habit is exceedingly powerful. But is it all powerful? Are we obliged, because we have taken on a habit, to keep it always? You readily say, "No." You most likely mean no, when speaking of those habits that you yourself consciously have formed. The answer is just as truly no, when we speak of the habits that we have taken from our ancestors. There is no innate necessity for us to retain the habit of taking on decrepitude as we grow older. No more than it is to continue to be right-handed, or walk all bent over. Some of the foremost physiologists declare that there is no inherent necessity for the human being to grow decrepit and cease to perform its duties.

Edison, the great genius, dealing with electricity, writes:

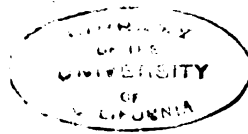
There is absolutely no reason why a man should ever die.

I am not sure that Edison is known as an eminent physiologist, but he is credited, almost universally, with being a great thinker, and his opinion should be considered of value, and as nearly decisive as any man's can be, in such a matter as this—so very important to the race.

This human organism is the most wonderful piece of mechanism that has ever been built. It has the power of perpetual motion, that is, it is made so as to take on material as wanted and throw off that that is worn out. No other machine has ever been constructed that can do that; and it could not do that if it had not as a part of its make-up that infinite urge, *whatever we may call it*, back of it. What would a man say if he could put together a machine that would get rid of all the worn-out elements and take on new material to replace those that were worn? Would he not say that he had an everlasting machine, and say so truly?

Now as to the breaking up of this habit of decrepitude and death, I am not asserting, whatever others may do, that any one person can effectually set up his determination that that habit shall cease with him. But, as the habit has been acquired by the united acts, conscious or unconscious, of many individuals, each individual can do his part towards abolishing it. And he can do that to an appreciable extent. He can invite that infinite urge, that I have spoken of, to his assistance. It will respond to his desires, in fact, the race is doing that now, a little. The span of life has been lengthened very materially within the memory of persons now living. Every one of us should do his share in getting rid of the obessional habit that he must take on decrepitude as his years increase, and at last, the habit of his ancestors of dropping all his functions.

I do not mean by the expression, that each one can do



his share, that it should take as long to abolish the habit as the sum of the time of the lives of the persons through whom it has passed; for we must admit that the psychic power that exists in connection with man, is able and willing to help when we adjust ourselves to that power. This has been shown in the many cases where cures of diseases, that, as we look at them, have been long periods of time developing, have been cured practically instantaneously. These sudden cures can be accounted for only on the assumption that the psychic power does not need any considerable time to accomplish its results. We have only to put ourselves under its guidance and it will do all the rest. So when mankind fully decides that such a desirable consummation is attainable and puts itself under the psychic power that belongs to it, then the end will be attained.

Last but not least, you must expect to get well, to be well and to stay well. Have that constantly in mind twenty-four hours a day. Man was not made to be sick and suffer. He is said to be the crowning piece of creation. It is not reasonable to suppose that an Infinite being could call a piece of mechanism perfect that the only certain thing about it is that it will tumble to pieces in agony before a small fraction of its work is done. What would we say of a machine that a man had invented to do a certain work, and it showed its capabilities by doing its work beautifully, but it could do it only for a very brief period of time before it would fall all to pieces? Would we say that that machine is a perfect one?—No. So we cannot believe that the Maker of the human organism, so infinitely superior to any man-made machine, could have intended it to come to naught before it had hardly begun to do its work.

The three-score-years-and-ten story must have been an emanation of a hypochondriac. But he and others fast-

ened the idea to the human race, some thousands of years ago, so thoroly that it seems to be almost a fixture. *It is time the race got rid of it.*

"I know that my redeemer lives" is a much better sentiment to harbor. Notice the tense. "LIVES." Not is going to live some time hence. You are redeemed *now* if you accept it. The power within you that built this marvelous body is not an imbecile. It will, and it desires to keep you alive, and well if you will but trust it and keep your conscious self from interfering.

Trust it. Trust it.

So first, last, and all the time, thoroly expect to get well. to be well and to stay well.

THE SPIRIT OF THE WORKER

BY ENOCH PENN

"SON, go work to-day in my vineyard."—Matt. xxi. 28.

FOR those who are striving earnestly for the regeneration, and have attained a measure of success, there comes at times a realization of the fact that there is work to do in the unseen; that is, they perceive that thru the awakening of the faculties of the soul, they become at times conscious in the cause-world. And not only do they become conscious in the realm of cause, but they are caused to know how so to exercise the powers of the mind and will that they become for the time being a center of power, a causer, a worker in the spirit-world, or cause-world. They are able to set in motion forces in the unseen that bring about results in the vital, mental, and material realms.

The command, "Go work to-day in my vineyard," will probably not come to any, or at least to but very few, in

so many words, this command is but the voicing of the fact that the soul is caused to perceive the desirability of certain things being done. Indeed we believe that in the great majority of instances it is in this manner that God's call to action comes.

The fact that the son is commanded to GO and work, rather than to COME and work, implies that he is, in a sense, to work alone. "Alone" in the sense that it is necessary that he to a very great degree take the initiative, by observing what should be done, and by doing it according to his best judgment and capabilities, even as the Father would do it. (See John v. 19-20.) All this implies that the son has the interests of his Father's business at heart, and seeks the accomplishment of his Father's purpose.

The great difficulty experienced by men who hire is to find employees who will take an intelligent interest in their work, so that the employer can rest satisfied that the work to be done will be done in a satisfactory manner without further attention on his part. All employees do not take the stand that in being hired it is not only their time and their strength that they should give, but also the full exercise of their faculties and powers. But this becomes necessary to perfect service. Because it is necessary to the successful accomplishing of any work.

We sometimes read of one in the public eye who is being offered a new position at a larger salary, and we are inclined to think him lucky. But lucky or not, it is very evident that the offer is made because he has made a success of his work. He has brought about the results desired by his employers. He has obtained these results by the full exercise of all his faculties in the effort to get the largest and best results possible with the means furnished. We all know that continued success in any line of effort, comes only as the result of careful, intelligent

effort skilfully applied. Common sense tells us that this is the basis of all success and of all advancement in the business world. Also it tells us that unintelligent, and consequently inefficient service, is a basis of low wages and of the lack of employment.

A habit once thoroly formed manifests itself in all we do. If in our ordinary work we form the habit of unskilful, inefficient service, we should find that habit still manifesting itself if we were to be given work of grave importance in the kingdom of God. Jesus recognized this law and enunciated it clearly by saying:

"He that is faithful in that which is least, is faithful in that which is much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give to you that which is your own?" (Luke xvi. 10-12.)

These words of our Master declare plainly that the habits of faithfulness or of unfaithfulness, of intelligent interest, or of unintelligent interest that we display in our ordinary work, would characterise our efforts in the cause-world, if such work were to be given us.

What did Jesus mean by the terms "the true riches," and "your own?"—Man is heir to his Father's estate, to the earth and the fulness thereof. He is to have dominion over all nature. Jesus said, "Greater things than these [that I have done] shall ye do." He showed that the promised dominion, "your own," is the power to command all the forces of nature and be obeyed, even as was demonstrated by his own miracles. Could the control of the forces of nature be safely placed in the hands of any save one who had trained himself to habits of careful discrimination, of prudence, of patience, of faithfulness, and of all the virtues of a truly wise man? We

can easily perceive that if one who has not developed the capacity clearly to foresee results and accurately to determine relative values, were able to control the forces of nature, he would be not a fostering angel, but a destroying demon.

We feel safe in assuming that the work that is delegated to God's servants in the cause-world, is of such importance that it must be given into the hands of those only who can be trusted to exercise every faculty and power possest to bring it to a successful issue. So we perceive that only those who in their ordinary work exercise themselves to bring about the largest and best results in whatever they undertake, can hope to be admitted among the angel-workers, to be with them a power causing to be according to their mind and will.

Let us not be deceived. If we desire that the kingdom of God should come, if we desire to be co-workers with God's angels to bring about the time when the kingdoms of this world shall become the kingdoms of our Lord and of his annointed, if we desire to go and work in the Father's vineyard, we must fit ourselves for it. We must develop in doing the little things of our everyday life those faculties and powers required, and those habits of watchfulness, of persistent effort, of self-sacrifice that bring success in material things. For if we are not faithful in that which is little, we shall not be faithful in that which is great. To the degree that we are faithful in material things, to that degree will we be faithful in spiritual things.

FASTING AND DIET*

PISCES-SAGITTARIUS

To fast in the warmer climates is not so difficult; but when one attempts it in Britain with all the vagaries of the weather it presents very real hardships. One day it may be beautifully warm, next day it may be cold and wet—such conditions are far from comfortable when one is abstaining from nourishment. A very desirable method of accomplishing a fast without undue discomfort, is to have plentiful drinks of very weak tea, coffee or cocoa, containing the minimum of milk. In some ways this is better than drinking cold water; for the water, having been boiled, is sterilized. Besides this, one is able to drink more liquid and in this way the system is thoroly flushed. But great care should be taken that very little sugar be used as it is apt to crystalize in the stomach and cause either acidity or sugar-coating.

During the past winter the writer, while attending business, fasted for three days (72 hours) during which time he experienced no inconvenience whatever. This fast cured a very bad attack of dyspepsia, so that now we eat even cheese with impunity.

But the diet also requires to be changed if permanent

*If the writer will pardon us for giving our opinion on this subject, it is this.

These suggestions are more suitable for climates similar to that in which the suggestions were written than for other climates, and for short fasts rather than for long fasts, and probably for certain peculiar temperaments and physical conditions. It has been my experience that one who takes a fast of eight to twenty days, needs to avoid every drink that savors in any way of food, for I have always thought there is danger of setting digestion to work and injuring the lining of one's stomach. [Ed.]

benefit is to be derived from fasting. For the brain worker fruit is the most desirable form of nourishment. Yet the chief difficulty is to know how to go about it. The following may be helpful.—To make a wet salad: Cut up three bananas, two apples and an orange (remove, the pips), mix these with the contents of a small tin of pine-apple. Serve with ground nuts and cream.

A dry salad is made by cutting up two bananas, one apple, a table-spoonful of sultanna raisins. Serve with cream. With these eat Graham gems made from whole meal without yeast.

It is indeed surprising how satisfying fruit salads are. If the weather is cold, increase the quantity of ground nuts.

THE SCHOOL OF LIFE

BY M. R.

WE are living upon the earth, and our earth-life is a graded school. The Divine Master is our teacher. Our experiences thru life are the lessons that we have to learn while in God's school of Life.

These lessons of experience are for the purpose of education and development, and for the rounding out of our character and individuality.

Our trials and troubles, sicknesses, *et cetera*, are the punishments that we inflict upon ourselves for our violations of the laws of the School. If we are good pupils and obey the law, we get our reward in health, harmony and happiness. We should learn to improve by our mistakes, for our mistakes are an indirect means of compelling us to learn our lessons.

The object of our existence on this earth, is to progress and develop, thru growth and unfoldment, by the law of evolution, until we attain attributes like unto our Creator.

MAN'S REAL TEMPTER

BY ELI

It is said in the Gospel that God tempts no man. (James i. 13.) If God is all-knowing, all-wise, and all-good, he can not be uninformed as to the evil or good there is in man's heart. We may ask: What influence is it then that spurs a man on to an evil act? In the church we are taught that there is a real Devil who is always ready to entice us to do something wrong. But this will not bear investigation. If we analyze the nature of our own human self, we shall find that we need not look for this adversary outside of our own personality. Let us look deeper into the subject.

This mental image of the devil, is represented as being a personified animal with horns, tail, and a cloven hoof. These animal parts of this image can be nothing else but a representation of the destructive principles of man's own selfish nature, which, experience teaches us, is detrimental to a divine life. The horns, tail, and cloven hoof, is to our mind a symbol of the subtle forces within man, that are ever contriving the most subtle and dangerous temptations. Sometimes for the consideration of knowledge and pleasure, these subtle forces entice the sensitive appetites of the human mind.

Why, then, look elsewhere for a Devil, when you can find him hidden away in your own passionate self? When we get to know this devil within man thoroly, we shall find that he would ruin innocence itself. He would cause us to cast off all obedience to the Divine mind, until we again should be bound by the senses as of old, were it

not for the intervening of the Spirit of God. How often do we expose ourselves to the greatest dangers when the desire for sensation is active?

It is a well-known fact that the further man advances in the regenerate life, the greater becomes his temptations; his animal inclinations are constantly laying snares for him. And if he lives much in the sensations of the body, he will find a full supply there to excite his evil desires. There are many different methods of enticements in vogue by this subtle devil. He may infuse into us lust, pride and other evil dispositions, and invite the most tempting influences that would seem to lead us into a condition of supreme delight. Hence we find that in the past, the strength of the lower passions have been concealed in us. But when we get to know and see Satan as he really is, and then are put to trial, we shall demand sensible proof for every impression, and for every apparent advantage, that is made upon the mind. In other words, we shall put every experience to a severe, searching test, by and thru the reason before we can accept it as coming direct from God. And this will prove our love, faith, and obedience to our heavenly Father.

Man may commit sin, but the inner, divine part of him, whispers, that he must reap the reward of all his deeds. And when temptations are subject to the reason, and the intervention of our higher self, we shall never consent, and must therefore, naturally enough escape.

We should be powerless to endure temptation, did we not recognize that we are dependent creatures, willing to walk humbly before God, and that we can only thru his Holy Spirit command Satan, as did Jesus, and say, "Thou shalt not tempt the Lord thy God." Therefore is the man blest, who endureth temptation. (James i. 2.) It is a real joy if we do not fall. But if we fall we have no

root at all, and all that is done in us is to no purpose. Our hope is in God, "They shall be mine, saith YAHVEH of hosts in the day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him" (Mal. iii. 17). He shall not be ensnared but shall have the power and ability to discern between righteousness and wickedness.

Oh! if the Christian world could only recognize that this mental image of Satan the Tempter is nothing else but their own selfish animal impressions, or perverted sense-desire, then they would stop fearing this image with the cloven hoof. But they have hardened their hearts, so that they cannot hear the voice of God, hence this worship and fear of their Father the Devil who has been a liar from the beginning. When there is an inducement to do evil or something to excite the senses, even ministers of the Gospel fall. All men are at different periods of their life subject to great temptations. Paul says in Heb. iv. 15 that even Christ was tempted in all points like as we are, yet he was without sin.

Therefore Christ has always been touched with a tender feeling for our enfeebled minds. And we that are striving to become like the Christ, should also remember that when we are led into the wilderness, or places of wickedness, we should keep the mind stayed on the Spirit of God, that we fall not into temptation.

GOD IN MAN

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

GOD is known under many names, such as—"Yahveh," "El Shaddai," "The Ancient of Days," "Alpha and Omega," "Adonai," "Brahma," "Ormuzd" or "Allah," but as there is but One God, it is the same God that is every where worshiped and glorified. Even when we speak of the Trinity, it is but three discrete forms of the Deity that is thereby denoted, related to each other as Thought, Word, and Deed. The unmanifest Thought is the Father; the Word or Logos, which is the manifestation of the Thought, is the Son; the Dynamic Force is the Spirit, which makes those empowered thereby

DYNAMOS OF GOD.

Man is himself the laboratory wherein God as Spirit works to save him from all evil, and to lift him to a condition in which sin is impossible to him.

ADONAI OR THE LOGOS,

the express image of the Unmanifest, is the Light that lighteneth every one coming into the world—the implanted Logos which is able to save the soul. The New Birth comes not by any outward teaching of the Gospel, nor from any historical faith in Christ, but from the eternal speaking Word within the man. The inward Gospel of the power of God unto salvation, which is called

THE SEED OF THE KINGDOM

and the Light which makes all things manifest. This Holy Seed lies in the unawakened as a naked grain in stony ground; waiting for the Sun of Righteousness to shine upon it, and cause it to bud and to bear fruit. But

every man has a measure of faith and light the day of his visitation. Let him use this measure of faith rightly and more shall be given—"grace for grace." The more gifts he obtains for himself and for others, so much the more shall his faith increase until it becomes

A MOUNTAIN-MOVING FAITH

to which nothing is impossible.

But what are the conditions of the full realization of an indwelling God? How shall we reach the full stature of the Man Christ Jesus? The first condition is LOVE—the whole law is fulfilled in one word; "Thou shalt love thy neighbor as thyself." And "he that dwelleth in love, dwelleth in God and God in him." If we thus abide in him and he in us, he will give us the desires of our hearts, whatever we ask is done; we know that he hears us, and that we have the petition. In this condition we are kept from all sin, for whosoever abideth in him sinneth not,

HE CANNOT SIN

while abiding in him in whom is no sin; no darkness at all. While we abide in him therefore our whole body is full of light, having no part dark, and the fruit of the light is seen in all goodness and righteousness and truth. We bear much fruit—the fruit of an indwelling spirit, which is love, joy, peace, long-suffering, gentleness, meekness, chastity, faith. This is what is essential to the *conscious* abiding in him, altho, as a matter of fact, God is always present within us for without him we could not live; seeing that he alone giveth life and breath and all things are moved by his power, for God is in all creatures. All life is a manifestation of God, and indeed all nature—the whole creation.

GOD IS SPIRIT

or the Creative Energy, which is the Cause of all visible things. Man is the last and highest manifestation of the Divine Energy; the fullest and most complete expression

of God. The essence of the life of God and the life of man are identically the same, and so are *one*. They differ only in degree. Just as one drop taken from the ocean is as perfect in itself as the great body of the ocean—each element being in the same perfect ratio, whether we consider the drop or the ocean—so it is with the life of God in man. God, as infinite wisdom and intelligence, lives within every human being. The greatest need of human life is the coming into a

CONSCIOUS VITAL REALIZATION

of our oneness with the Life of God and the opening of ourselves fully to

THE DIVINE INFLUX.

This can be accomplished only by that practise of the presence of God which is recommended by all mystics, and all that have made any great progress in the Divine Life. "If thou canst, my son, for a while but

CEASE FROM ALL THY THINKING

and willing," as saith the divine Bohmen, "then thou shalt hear the unspeakable words of God. When thou standest still from the *thinking* of *self* and the *willing* of self; when both thy intellect and will are passive to the expressions of the eternal Word and Spirit; the outward senses being

LOCKED UP BY HOLY ABSTRACTION

then the Eternal Hearing, Seeing and Speaking will be revealed in thee. Being now the organs of his Spirit; God speaketh in thee, and whispereth to thy spirit, and thy spirit heareth his voice."

Copious are the promises of Divine instruction for all who will thus wait upon God. "Waiters on Jehovah exchange strength; so that they run and are not weary; they walk and faint not." I will communicate my spirit unto you in abundance; I will make you understand my word. As the rain and the dew from heaven, so shall

the thoughts of God enter into you; fructifying the barren ground of your heart and causing it to bud and to bear fruit. God shall put his words, his almighty creative words, in your mouth, and ye shall be as my mouth, saith the Omnipotent: for an unction and an anointing from the Holy One shall abide and remain in you, teaching you all things; making you a sharer in the wisdom of God; for he shall give unto you, as he gave to Solomon, "a hearing heart," by means of which you can continually hear his voice, and this shall add to you not only wisdom but a sufficiency, yea, an overflow, for every need of body, soul and spirit. "For man shall not live by bread alone, but by every word proceeding out of the mouth of God;" just as Moses lived with God for forty days, during which "he neither did eat bread nor drink water," but was sustained by words proceeding out of the mouth of God. These words are "the bread of life coming down from heaven, that a man may eat thereof and not die:" "they are spirit, and they are life."

The Divine Energy is everywhere about us. In it we live and move and have our being. Apart from it we could not live, any more than the fish can live out of water. In our environment, which is an unappropriated part of ourselves, there is a supply for all our need. Ask and receive that your joy may be full. The desire for good is the thing itself in incipency—all things are yours. Whatsoever, therefore, ye *desire*, when ye pray, believe that ye *have received* and ye shall have. (*) The desire for good, is really God's desire in us, and for us, whether it be healing or health, or prosperity of any kind which is for our good. "No good thing will he withhold from them that walk uprightly." "The Lord shall preserve thee from *all* evil." Nothing of good can be withheld from you, because all things are already yours,

*Mark xi. 24, R. V.

for ye are heirs of God, and joint-heirs with Jesus Christ. But you must put in your claim. You must

NOT ONLY ASK BUT TAKE

what you want. It is close at hand, for God (that is *Good*) is the Ocean in which we move. And just as the fishes find a plentiful supply for all their need in the surrounding environment, so may we. We can breathe in Divine life and energy for spirit, soul and body; Divine Wisdom to guide our lives in every detail; Divine Inspiration to speak a word in season to him that is weary; to speak life unto dead souls; to heal the sick, yea, even to raise the dead. For Jesus raised the dead, and yet he said that his disciples should do still greater works. While I speak you feel a desire to accomplish these things. That which you feel and desire for greater manifestation is the Eternal Energy which holds the worlds in their orbits—nay, which is exhibited in every atom of matter, so called, for as Dr. Saleeby says: "Modern chemistry doubts whether there is any such thing as matter; it analyzes the atom and finds it to be a transcendent manifestation of energy, which has a birth, a life and a death; but a death which leaves no corpse to bury, for the energy that was the atom is restored to the general energy of the universe, as the melting iceberg is restored to the general waters of the ocean. Matter is thus the lowest expression of the One Life, of which Spirit is the highest. God is Spirit:

ESSENTIAL SUBSTANCE.

God is a pure and naked fire burning in infinity, whereof a flame subsists in all creatures. The Kosmos is a tree having innumerable branches and God is a fire burning on this tree and consuming it not."(*)

Let us seek to be filled with the Divine Fire, which

*"The Perfect Way."

shall consume all dross, until we are so pure in heart that we can see God

EVERYWHERE IN EVERYTHING

and we beholding as in a mirror the glory of the Lord shall be changed into the same Image, from glory to glory until the temple of our body is filled with the glory, so that we are full of divine light, having no part dark. For this is the will of God that we should be filled unto all the fulness of God. Each one of us may thus have a Paradise opened within us in which is the throne of God and the Lamb, and out of which will flow rivers of living water. Yea, we ourselves may become trees of life of the Lord's own planting which yield their fruit in season, and whose leaves are for the healing of the nations.

THE ONLY ONE

BY W. G. FINCH

"BUT to us there is but one God, the Father, of whom are all things, and we in him."—I Cor. viii. 6.

SINCE the mind and reasoning of man became an important factor in the scheme of evolution, the thinking man of all races, creeds, and cults, has been ever face to face with the great question of questions, "Who and what is God?"

In the phase of materiality which to-day dominates our ordinary humanity, the standard of reasoning, compared with the standard of divine reasoning, is appallingly low and undeveloped, being far distant from the lofty heights of Omniscience who controls and binds the vast cosmos in its bounds and limits that cannot be past, governing so infallibly the marvelously-organized cosmos with its innumerable wonders. But even if we are dominated

by our material phase, or hampered by our insignificant stage, we have been blest with the spiritual birthright—the image of God—of the means and ways for comprehending the fundamental truths imbedded so obviously in all the many constituents of the earth. Nature, for instance, tells us, as plainly as manifestations can, of an all-knowing and continuous Something ever present, governing every sphere and corner of the earth, and that that Something is *THAT* from which all emanates, all is controlled by, and all is in union with. The spiritually-seeing and reasoning man is certain that all life, energy and matter, are but attributes or expressions of an unknowable and resourceful infinite Being. He is equally certain, even on a logical basis, that he cannot suppose that whatever is manifested is a manifestation of a nothing. Reason compels him to deny the suggestion of a creation from nothingness, for he knows that nothingness is non-existent, having no place in any dominion. All people, together with the spiritual man, must reasonably admit that “Whatever *IS* and manifested must have proceeded from a source superior to itself where it always *WAS*,” and that “*ALL* that is manifested was manifested by a Manifestor.” *ALL* the conceptions, forms and degrees of the manifestations, have definitely pre-existed infinitely, being centered in a Something which is real, permanent, and absolute, having for their essence the potentialities and nature of the one centre or Being who manifested the manifestations.

We must therefore conclude that a something cannot emanate from a nothing, for a million nothings remain nothing.

In our innermost consciousness, we know that the forming and evolving of this vast cosmos was something removed from “accidental” or “self-creation,” and that underlying the wonders of the cosmos is a something

which is good and definite known to all civilized people as God. It does not much matter by what title we designate this Great Being, or in what mild or exaggerated way we think of It, for It is ONE from whom all things have proceeded and in whose keeping these things remain and live, move and have their existence. Names will not affect the nature or extent of this One, whether we think of It as a Principle or a Being, for in very truth All is one and All is God.

While the truth that All is One and All is God, is self-evident, it is wise that there should be no misapprehension or confusion of the Esoteric understanding of "the Oneness of All" with a Pantheistic doctrine—as generally termed by orthodox Theologians—which doctrine conveys the erroneous idea that the universe is God. It is well that you should have a completely-formed conception of the ONE, as the Pantheistic doctrine originates from false and incomplete ideas. The difference between the Esoteric Truth and the Pantheistic perversion, is that we know the absolute God to be the essential and underlying principle of the cosmos; the threefold principal and Divine Ruler; that the cosmos is but a phase, attribute, expression or manifestation of infinite glory; that the cosmos is "unreal" in its phase of universal material substance as compared to the one reality underlying all forms, substances and expressions. While the Pantheistic doctrine teaches that the universe is self-existent and "real," the universe as "God himself," God, or Absolute Being, is apart from, over and above all manifested substances, he is superior in himself to all his creations, he is the very essence of the cosmos, the cosmical root-substance, the spirit and essential substance of all life, forms and existences—the one reality, in union with none, standing alone, isolated, and unapproached in glory, in possession of a threefold series of attributes; viz., omnip-

otence, omniscience, and omnipresence. He lives alone for he is power; he works and thinks alone for he is wisdom; he exists alone and everywhere, for he is all in all, and is all there really is; what is not in him is not at all, and is non-existent.

His life is in full operation incessantly without external or supplementary aid, ever active, manifesting, and evolving— all is activity, down to the lowest form of matter; working, improving, guiding onward, upward, in one huge cyclic sway into the bosom of the Father. Be not, therefore, discouraged in the midst of this mighty ocean, in this whirlpool of life and activity, for we are essential units of this One—units which will surely live forever in the eternity of God's everlasting and infinite substance.

It is the ONE, the ONLY ONE, the absolute Governor and Law Maker whom we serve, for there is none other; one God, one Life, one Way, and that is all there is. Realize this truth for yourself by living in the name of the Lord.

A DREAM OF LIBERTY

[From *Power*]

I SLEPT for an aeon of ages
To wake as a man on the earth;
A race of superior beings
Was lodged in the land of my birth.

Their faces were shining resplendent
With purity, power and love,
Which flowed like a glorified garment,
A fair-seamless robe from above.

Their thoughts bore them hither and thither,
Or formed their desires of a day,
When matter had done its brief service,
To nothing it faded away.

They spoke in vibrations of music
Which pictured their thought in the air;
And selfishness, ugly, discordant,
Was seen to be nothingness there.

Then slowly my physical body
Dissolved, and there rose to my ken
The truth that these beings of beauty
Were born from the struggles of men.

My consciousness sought the Eternal;
And visions of earth gently waned,
Till one from those distant dominions
Said, "Go with perception unchained,

"Go back to the far race of mortals,
Say, 'Men, here and now you may know,
Ask within of the shining Evangels,
And the trump of your freedom will blow.'"

THE MATERIAL AND THE SPIRITUAL

BY L. D. N.

SURROUNDING us on all sides, piled thick and high, commingling with our daily existence, are evidences of the material. To the casual observer glancing superficially over them, it would seem that only the material is great, and the attainment of the material things alone worthy. But underlying this mass, and permeating the whole, lie principles of spiritual growth which are working to fruition, in God's good time and in God's good way.

Blazoned forth in the splendor of noonday, clothed in the trappings of allurements, and scattered in profusion about us, stand the material things of life. Many are misled thereby and miss the road, but to the deep heart, a blade of grass is something more than food, and hidden in the clod on the mountain side lies God's beneficent purpose. Dwarfed by the neglect of generations, in many the spiritual has had no opportunity for unfoldment, and taught and retaught in the modern school of materiality, they still continue to chase its phantoms and to hold high above all else its compensations.

Men build altars to fortune, to houses and lands, to trade and to fame. These are the standards of self and of self-aggrandizement. But the standards of self and of self-aggrandizement are not the standards of truth. Effort is perfected in that direction only, and its rewards are stored in treasuries of man. But the rewards of the Spirit are stored in the treasure-house of God, where the rust may not corrupt, nor the moth destroy. Tho materi-

ality is the tendency of the age, and its domination everywhere apparent, it is but a condition, not only unessential to the highest good, but antagonistic to it. And in the opposite direction, in a long line of principles the reverse of existing ones, is man's true development. The principle of our existence is spiritual.

In the spiritual rests man's greatness. It is poor economy that gives time and effort to the lesser at the expense and to the detriment of the greater. Material success may follow the present regime, but the deeper, fuller, richer meaning of life and living will be his whose being is pregnant with the beauties of spiritual growth and the subtleties of spiritual law. Materiality may engross the world and its glamor possess the multitude. Annihilation awaits it on the horizon of the soul, where, striving with antagonistic tendencies, this spark of God burns, truly awaiting the hour of its unfoldment. And the natures that fight it, fight to their confusion the immutable and eternal.

We have been long on the journey. But history repeats itself. With the Fountain of All Good at hand, with the manna of Eternal Truth still falling about us, we look at the flesh-pots of Egypt. But Truth stands apart from these, instilling into the hearts of its believers a higher law than material law, and unfolding to a broader vision the tolerance of a deeper thought. Not in conditions of material fulfilment, or in the knowledge of their acquisition, but deep in the recesses of spiritual endeavor lies the better part. Not in the world of externals, but deep in the being within lies the soul. And in this spot of untrammelled thought and unhampered truth, is the birth of higher resolves and nobler ambitions that bring to the inculcator the guerdon of peace. Spiritual growth is superior to material delinquencies. Its existence is above and beyond the material, and truth is eternal. Man is

free and may choose, with the intellect, between the manifold kinds of good he desires. But he who chooses spiritual good and the compensations of spiritual development, chooses the highest good. His reward is unlimited and unalloyed, and his possessions are truth and eternal life.

The development of humanity must come thru spiritual achievement. And this in turn must come thru the individual. What is done by the race in the end, is first done by the individual. Hence the nurture of principles of spiritual growth in the individual is the sure road to humanity's development, to the realization of ideal conditions, and to the perfection of humanitarian principles. And the individual who is creating the unfoldment of spiritual principles in his own being, is adding, as an atom of humanity, the leaven of truth to the whole race and thus lifting it toward perfection and to a deeper realization of the truths of its existence. He is reading in the trees and flowers, in the mountains, and in the sky, new lessons of truth whose beauty charms. He is creating with all who know his contact a harmony divine. And he is finding in his own life a peace ineffable.

THE PSYCHIC CONDITIONS OF THE WORLD

BY H. E. BUTLER

THE psychic conditions of the world are now probably stronger and more overpowering than they have ever been, and we believe this is truer of America than of any other nation. The old adage that "In unity there is strength" is true mainly in its relation to the psychic forces. All who think on these things, and watch their senses and mental states under the various circumstances, will realize this as a fact. We know that there is a large class of men and women, who think it shows learning and culture to ignore everything but the material things of the world; but we who have thought and observed, know that this is ignorance on their part. The thoughtful, observant mind has come to know that where there is an organized body of people, enthusiastic on any one subject, they wield a psychic influence that controls all who come within their circle of influence, and who are not actively opposed to their influence.

To those who have thought on these subjects, we can write intelligently, but to learned ignorance (*ignore-ance*) it will all be a myth. This fact of unity of purpose and action having a psychic influence according to the number and enthusiasm of the movement, is of vital importance to every Esoteric student. In view of this let us take under consideration what we know of the times in which we live:

We are in a time of combination, organization. The business and money-getting communities, we all know,

are thoroly organized; the minds of this class are unitedly centered on getting money, on "getting rich quick"; no matter where you go this influence is pressing in upon you from every side. Again, there is a great movement afloat in the U. S. known as Christian Science; these persons are enthusiastic, and they are moving the U. S. by their great numbers. Then there are the different religious organizations with their theories; and along with them, and probably the most powerful of them all, is the Roman Catholic influence, the center of which is the order of the Jesuits, of whom there are hundreds of thousands of cultured and well-drilled minds, by virtue of which they possess powers in the psychic realm that no one but those who know could possibly be made to believe. Our learned men, the scientists of our times, are like a man that has been in a long sleep, that half way opens his eyes and asks, "Is the sun shining?" The cultured Jesuit smiles with contempt on these learned gentlemen that have just begun to inquire, "Is thought-transference a possibility?" for these cultured Jesuits have been talking from one continent to another to their friends by thought-transference; they know from every-day experiences that it is not only a possible, but a practical and useful power. They know too that distance has scarcely any influence in the matter; they can actually see and talk with men thousands of miles away; these men know how to control the minds of other men thru their psychic powers. I sometimes think that those psychic powers have put the mentalities of our politicians and of our leading men generally to sleep—as if they were working under a somnambulistic influence.

Now, when we realize that the masses of the people of the U. S., if not of the world, are bound up in bundles (Matt. xiii. 30) of organizations, and that their various influences are pulling in all manner of directions, each de-

terminated to monopolize the whole, we may even wonder, "Is it possible for the band of Esoterists, scattered here and there over the entire world, to stand out alone and to be independent of all this, and really accomplish the great work of self-control and of conscious unity of their mind with the mind of God?" I do not wonder that the Master, Jesus, said, "Except those days should be shortened, there should no flesh be saved" (Matt. xxiv. 22). Mark you, He said that "there should no FLESH be saved." He said nothing about the soul, for all his teachings from the beginning to the end, related to the life and immortality of the body. He has sent to the world the Esoteric Teachings embodying this same great truth, which have added to his instructions many practical methods absolutely essential to all those who would attain to immortality.

But many find when they try to carry out these instructions that their will is coerced by those invisible psychic forces, so that they frequently find themselves lost to all but the whirl of the world-mind; and some even say, "Well, I cannot overcome them." We want to say to you, You can overcome these psychic forces, provided you set your mind and will to overcome them, and do not say, "I can't"; for if you once say "I can't," you have lost more than you can gain in weeks, perhaps in months to come. Remember that the angel said to John that "He that overcometh shall inherit all things" (Rev. xxi. 7). We want to say to you that there is no man or woman of ordinary intelligence who cannot overcome all these psychic forces.

You must remember, however, that the attainment is high and the gain is infinite; but not to overcome is to lose all for another age. Do you expect to obtain so wonderful a gain, riches so magnificent, without doing as much as the man who is seeking riches? The worldly

man sacrifices pleasure, even the pleasures of home and family, for the sake of gaining riches, he gives his whole mind without reserve to that one object, and when it is gained, he lays down the body and it dies, and all his gain goes to others; and, so far as he personally is concerned, all which he has gained is a wasted life.

Now, you that would gain the true riches of immortality and the heavenly state of unity with God, a state of eternal progress, must give an allegiance as great, an effort as great, and a concentration of mind as great as he who attains worldly riches; for whoever will concentrate his whole mind upon attaining that object, and willingly relinquishes every other object, and refuses even to give his mind to anything else but that one object, will certainly attain it.

But many will say, "We cannot do that, we have to make a living; we have to take care of the family; we have to do this, that, and the other thing. We cannot starve or let those who are dependent upon us starve." But what did the greatest Master that has ever lived say about this? Listen to his words, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles [nations] seek; for your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 31, 32). Then he says, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33).

Methinks I hear some sigh and say, "Well, if I do not work, I shall starve." That is true, and we read in the Scripture, "If any would not work, neither should he eat" (II Thes. iii. 10). Now, the Lord did not say that you should not work; he did not say that you should not do your duty every day as best you know how, or that you should not improve all the opportunities that are

given you. Work as those work who expect to attain a fortune, but do not be anxious about it; just do what is given you to do, what you see to do, and never mind about the results; keep your mind stayed on God and your object, and trust Him that made and rules the world to control the results, and to set before you opportunities. But remember always, do your best, but do not give your whole mind to it; when you go to bed at night, center your mind upon God and your object, there you will find that you have a great battle to fight; you will find that the world-mind will rush in and try to overwhelm you; but you must, if you will attain, stay by your object.

You may find, and probably will find, at first, that all that you can hold against the flood of the world-mind, is, perhaps, but one thought; let that be of the Holy Spirit, the Spirit of God which is high above, and separate from, all selfish, worldly interests; and as you repeat the words, "Holy Spirit," try to realize that it comes from God, where none of the sham and the show and the evils of earth are; that it comes from heaven, where almighty power is able to hold and to keep you. Or, if you prefer, take up the name YAHVEH, which means "I will be what I will to be." This name has a double relation. If you think of it as inspired from that all-dominant will, the power to be whatever you will to be, it will increase your courage, strengthen your will, and aid you in persistence in the right; if you think of it as centered in God, who created the world, and who is able to make you strong and wise, and capable of overcoming all evils, these God-like attributes will flow into you and accomplish the results.

Remember this, that in the midst of all this struggle and trial and psychic force, you keep, down in the inner consciousness, that unchangeable purpose, to live the true

life and to accomplish the results; then you will find that no matter how strong the psychic forces are against you, they cannot move that interior purpose; the floods may flow over you and cover you in, so that you can see and feel nothing, yet that inner purpose cannot be touched; once your interior purpose becomes a fixture, as of your own vital substance, nothing can affect it or change it. But as we have said, the floods may be so deep, perhaps, that you can see nothing only the words, "Holy Spirit;" that Spirit alone is able to drive back, to turn back, the flood, and let the sunlight of his own presence shine in.

Never forget the fact that your only hope is in uniting your mind and will with God's. Here comes a delicate point, a point difficult to discriminate between the right way and the wrong way; the wrong way is that practised by the average church member, that of an emotional, wordy prayer, which has no influence except that of evil; the right way is to place your mind on God as a loving, devoted Father, believing that he will give you strength in all things wherein you need added powers; for this is God's part of the Everlasting Covenant (the ten commandments), wherein, before he makes any requirements of his people, he promises them to be their power, their strength, to enable them to accomplish that which is required of them.

Take an intellectual survey of the world and of all that it has to give its people from a material standpoint; when you have done this thoroly and from the highest reason, you will find that there is nothing in it worth living for. What then have you left?—God, the Creator. Maybe you lack faith in Him; no doubt you do; but if you haven't anything else it becomes inevitable that you should place your life, your hope, and all that you hope to be, in his hands; then go forward day by day, and continuously remember that you have no hope in anything

else. When you can realize this, you will find that God has taken you up, and has sent his spirit to you, and will cause you to realize that tho you have given up everything, you have gained more than you have given up. The invisible angel of his presence will continue to impress upon your mind the joyful fact that you are altogether the Lord's; and he will continually make you know what you should do and what you should not do.

If, as will frequently happen, all doors seem to be closed, if everything seems to be dark around you and everything seems to be an uncertainty, be still and do the best you know for that hour, never mind the next; then you will find the truth of the words, "The Lord said that he would dwell in the thick darkness" (I Kings viii. 12), for there he will meet you; and if without pride or selfishness you desire to know the truth, and if you do the best you know, then it will be found to be the best possible.

In view of this world-flood of psychic forces, do not fear them, do not be anxious about them; just be yourself, and keep your object ever before your inner consciousness, and move straight forward, and all will be well with you.

May the angel of the Divine Presence guide your intelligence and lead you into eternal life.

Peace be with you.

THE PURIFICATION OF WOMAN

BY LEO LIBRA

How many women followed the Christ who were intimately associated?—We have accounts of several. Woman was last at the cross and first at the sepulchre. If women could be intimately associated with each other, and yet follow and love the Christ, it proves without doubt that their love was of a very high order. For let any body of women, no matter how congenial they may be, associate in any work to help *any* man attain any high ultimate, tho that man be the very God, and tho that ultimate be as high as heaven, soon will appear among them petty jealousies, backbitings and bickerings, and all those weaknesses that the feminine mind is capable of.

Of all the women who followed the Christ we have only one record of any complaint of one against the other, and we all know how Christ answered that. (Luke xx. 42.)

When the Christ's Body of 144,000 souls are gathered, there must be women who have reached that high ideal of love, who have so purified themselves that none of these feminine weaknesses can creep in.

It is an infallible rule laid down by the old masters that for every step taken in occultism, there must be three steps taken in spirituality. This rule applies more strongly to woman than to man, because in the beginning of her career, it is easier for the feminine mind to be opened to occultism than for the masculine mind.

We see proofs of the foregoing statement in the case of spiritualists, fortune-tellers, mediums, and all those who figure largely on the astral plane—there the women outnumber the men many times. So, because woman can so

easily enter the unseen realm, she is likely to reverse the rule laid down by the old masters and take three steps forward in occultism to one in spirituality.

If woman enters this unseen realm before she has thoroly purified herself, then she is in grave dangers, for the dangers on the unseen side are more numerous and more subtle than on the visible side, and they will lead her from the goal.

We have often heard women say, and have said the same ourselves, "I don't understand. I came into this new life with the highest motives, and now everything has turned out wrong. I have been deceived. I have not reached what I should have reached." But is she not more self-deceiving than deceived? Cannot woman, with God's help, know whether she has purified herself? Cannot she know whether she has any of the old jealousies, hates, envies or bickerings, left in her nature?

If she find any of these things, then let her purify herself before going further, for "fools rush in where angels fear to tread."

If a woman (and the same applies to man) find that it is difficult to practise a certain virtue, then she may know without doubt that that particular virtue is not yet hers. She must practise that virtue until it become automatic, yea more, a real pleasure. For example, if jealousy be her besetting sin, and it has caused her great tribulations, then, when she sees what would arouse her jealousy, the jealousy must not simply be annihilated, but the opposite virtue, *love*, must be cultivated. So she can love what before caused her to be jealous, or be joyful over what once caused her to be deprest. This is the reason Paul said that he gloried in tribulations, because he knew that only by practice in overcoming them could he become perfect. If one could glory in tribulations, then would tribulations cease to be tribulations.

We read much in the Bible, both in the Old and the New Testaments, about the purification of woman, but little of her as reaching high attainments, with these exceptions, Debora, Miriam, and Hulda. Probably when women were purified they lost their separate identification and were known only as the wives or mothers of great men.

We read in that old allegory that God made the woman and put her in Eden; then it must have been some one very beautiful that came from the hand of God. We cannot imagine a woman filled with any of the old negative thoughts, as coming from the hand of God.

So when God has made woman in the new order, she will be something very beautiful—all beautiful within. Here, I hear some one say, but woman did not stay in Eden. No, she could stay only so long as she remained all-beautiful within—so long as she obeyed God.

In the heavens angel women, known as singers, are often seen going before, preparing the way by producing harmonious vibrations for a Master who is on some mission to earth. What kind of harmony could these angels produce if there was any jealousy among them? If the Christ and those great masters in the heavens need the help of purified women, how much more do men who have not yet attained, need the help of purified women?

GLIMPSES OF TRUTH

BY EZRA

MANY writers have sought to bring science and religion into harmony. All have observed their disagreement, but are divided as to its cause. Each goes to an extreme; the scientist in believing that all is matter, resolvable into atoms having as their unit of coherence and vitality "the point or centre of force"; the religionist in believing in the utter unreality and impermanency of matter and material things and the "all-ness of God." To a certain degree both are right, but neither sufficiently so to be wholly true in view of the higher truth that would reconcile both.

However, such glimpses of the grander truth that I am able to give will serve rather as suggestive, and will perhaps aid in stimulating further research.

To Mr. Butler's "Seven Creative Principles" we are indebted for many suggestive thoughts concerning the order of creation.

That all organized forms are and have become such thru the operation of laws—laws of orderly structure and purpose—is not now doubted. If by study and analysis we become able to comprehend these laws, their causes, their relation and method of operation, and their effects in the appearance of orderly structures, we shall possess a key with which to unravel the mysteries of nature.

That science has not been able to fathom the extent and relatedness and use of these laws, is confirmed by the fact that there are many things in nature whose phenomena scientists are not yet able to explain. This, we

believe, is because the investigators have begun with the material appearance, and have not observed the animating spirit beneath the appearance. We may enumerate, therefore, the apparent laws upon which creation is based. The suggestions and inferences to be drawn will reveal approximately their causes and the objects they are designed to carry forward.

We must, tho, be prepared to admit that God, YAHVEH, the God of the universe, (call it "an incomprehensible Being beyond us," if the scientific mind will), is the Creator of the world and of all things. This being true, and since we readily accredit him with being the source of all wisdom, He must create, rule and act by law.

If we look out into nature we can readily perceive the operation of the following laws:

Condensation—Evaporation	Expansion—Contraction
Force—Compression	Attraction—Repulsion
Fermentation—Cohesion	Radiation—Crystallization
Insemination—Growth	Gravitation—Levitation
Accretion—Disintegration	Centrifugal—Centripetal
Light—Darkness	Transmutation—Decomposition
Matrix—Vacuum	Generation—Regeneration
Inspiration—Exhalation	Sensation—Death
Supply—Demand	USE Discrimination

Others may suggest themselves to the student. Discrimination is often called the master-principle; and that "Use determines all qualities, whether good or evil," we have no doubt.

As nearly as possible these principles have been tabulated in their opposing relations and functions in the natural economy. One may take any particular principle and apply it to any phenomena he may have in mind or to any supposed phenomena, and be brought a long way toward explaining it. But, really, when we think of laws governing the relations of forces, we find ourselves

in a complication that requires such nicety of discrimination that it is difficult with our present knowledge to go very far.

The mind-qualities embodied in these principles, implied in their designation, are suggestive of power, range and orderly relation. From this we infer that there must everywhere be a wonderful, omniscient, and omnipotent mind that controls absolutely all these laws and that has a specific purpose to accomplish thru such control. This mind could be none other than the mind of the God of the universe—YAHVEH, the All-Intelligence.

This fact being established, we next require to know what is the purpose of the Creator. Knowing this we shall not be deceived by fleeting conditions or adventitious circumstances.

In order to discover this, we must find the nearest-finished product of the creative laws and principles. Man, being the most intelligent creature visible, we ask, What is the effect, or what seems to be the predetermined purpose, of the focalization and operation of these laws, upon him? In a general way we may answer that the operation of such of these laws as man comes into contact with, parallel with his personal experience, moulds his character, determines his environment, or affects his life; but for what purpose and how? For answer direct, as to the purpose in man's life, we are left to rely solely upon the word of God as given in Genesis; for if we admit that God created the world and all things, then we must rely upon what has been given to us as the *word* of God, for evidence. Therefore, in Genesis we read: "God said, Let us make man in our image, after our likeness, and let them have dominion over all the earth."

Inferentially, then, the operation of these laws, so far as they relate to man, is for his ultimate progression and development into the image and likeness of God.

Inferentially, also, these laws operate thruout all the organic and inorganic creation below man for the purpose of bringing all creation up to a higher standard of intelligence, maturity and power.

But man himself, as he progresses and unfolds into a higher order of development, comes into contact with a higher order of laws, viz., the laws of Regeneration. In other words, when he has arrived at the full maturity of earthly development and experience, a higher order of existence and a higher order of laws that he may lay hold upon in order to ultimate that existence, are placed before him. This opening of a higher order of life to man and the enabling him to lay hold upon it, was the main purpose of the mission of the Lord Jesus Christ. This fact was clearly exprest when he said, "I am come that they might have life, and that they might have it more abundantly" (John x. 10). In the fifth, sixth, and seventh chapter of Matthew are given explicit instructions as to the laws governing this higher order of life that he brought to earth, and interspersed thruout the four Gospels and the Revelation are inspiring vistas of the grandeur of the attainment.

Again, the Lord Christ said to the Jews, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," meaning, evidently, that except man, by receiving of the spirit of life which the Christ came to give, rises above his present plane, wherein he is subject to the laws of earthly generation and death, he has no spirit-life, no God-life, in him.

Such power to rise above creative law and to lay hold upon the laws of Regeneration, is now conceded to us thru the Lord Christ, thru whose regenerative spirit in our own life, we may inherit the riches of our Father's Kingdom and obtain Eternal Life.

BOOK REVIEWS

EAT-DRINK-AND-LIVE-LONG, by E. O. Richberg, M. D., Lecturer on Diet and Hygiene, Professor of Embryology and Physiology, Hering Medical College, Chicago. Author of "Reinstern." 68 pages, cloth. Price 50 cts. Address, Boericke & Tafel, 1011 Arch St., Philadelphia, Pa.

The author has had forty years of experience in diet and hygiene, and, while this book is the result of that experience, and will be of unquestioned value to every reader, it is manifestly intended for the great numbers who have not, as yet, read or practised much along the lines treated therein.

HOW NOT TO GROW OLD, by J. Stenson Hooker, M. D., 84 pp., paper. Price 1s 3d. Address, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

The subject of longevity is always of interest. This book is commendable, if for no other reason, because it repeats what is already contained in numerous other books on health and long life, published in the U. S. during the last forty years. But several thoughts emphasized in this book require repetition. For instance, "Eat less;" "Never worry;" and, "At the risk of repetition I would again point out the extreme advisability—if you are in earnest about keeping your youth—of being *optimistic*. This is, indeed, a valuable prescription for keeping off old age." The author also advises a "side issue" or "hobby" in order to relax the mind from the stress of routine life.

THE HEAVENS AND EARTH OF PREHISTORIC MAN, by Isaac Newton Vail. 92 pp., paper. Price 50 cts. The Annular World Co., 411 Kensington Place, Pasadena, Cal.

The author claims that a system of rings once enveloped the earth, as do the rings of Saturn; and that earth's successive cycles or ages were simultaneous with the precipitation upon the earth of each, in turn, of these vapor-rings. He also claims that the polar area of the earth was once the antithesis of its bleak austerity of to-day. And with the vital charm of enthusiastic narration, he enlists the reader's intelligent belief by his convincing manner of linking present with past. He presents earth's vast geologic changes and the anthropology of successive race-rounds of humanity, with the vividness of reality. He states that the evidences for his claims exist to-day in earth's imbedded records of animal, and human life, which are being discovered. We believe that so much instructive thought, so much beauty of rendition of subjects ordinarily laborious and "dry," can be nowhere else found at so little cost, as can be obtained in the publications of this author.

EDITORIAL

MR. I. L. Harpster, our beloved brother and co-worker in this work, the greatest work of the ages, was suddenly called home by the Father, from his late home at Falk, California, on July 11th. You who have been reading his articles in BIBLE REVIEW will miss them hereafter, as the last article from his pen appears on the first page of this number of the magazine. Mr. Harpster was truly a "man of God," his life was given to helping others, and we feel satisfied within ourselves that his departure meant nothing more or less than what God said by the prophet, "Merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. lvii. 1).

If the Father wishes to call a sainted soul up higher, who can but say that it is well. We know those on the other side are as Paul said, "ministering spirits," "Are they not all ministering spirits, sent forth to minister to those who are to be heirs of salvation?" Our Brother's life and efforts while in the body were given to ministering to those who are to become heirs of salvation. While our brother's departure is a great loss to us, being a strong and capable co-worker in this great work, yet we are satisfied that our loss is his gain, and we pray that all the readers of this magazine may be as devout and faithful as he.

NOTICE OF CHANGE

THE meetings of the BRITISH ESOTERIC SOCIETY are held every Sunday at 7 p. m., beginning October 5th., in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W. Visitors are cordially invited.

Time of Cusp Transits
Washington D. C., Sept. 1913

Body	Enters	On	
	day	h.	m.
☾	♈	2	2 38 a. m.
"	♏	4	3 13 a. m.
"	♏	6	6 22 a. m.
"	♏	8	1 0 p. m.
"	♏	10	10 48 p. m.
"	♏	13	10 49 a. m.
"	♏	15	11 46 p. m.
"	♏	18	0 24 p. m.
"	♏	20	11 25 p. m.
"	♏	23	7 36 a. m.
"	♏	25	0 16 p. m.
"	♏	27	1 32 p. m.
"	♏	29	1 38 p. m.

☉	♈	23	10 45 a. m.
☿	♏	1	5 37 a. m.
"	♏	19	8 15 p. m.
♂	♏	5	5 14 p. m.
"	♏	11	7 31 a. m.
"	♏	18	2 46 a. m.
"	♏	26	2 26 p. m.

On Sept. 1st

♏	is in	♏	9°	17'	27"
♏	"	♏	17	47	27
♏	"	♏	11	3	53
♏	"	♏	5	56	35

BIBLE REVIEW

VOL. XI.

SEPTEMBER 1913

No. 12

THE REAL AND THE APPARENT

BY H. E. BUTLER

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—Isa. liii. 2.

THIS undoubtedly refers to Jesus of Nazareth who was the greatest man that ever had been on the earth up to that time, being the only-begotten son of God. We are taking no liberties when we call Jesus a man, for he, in all his teachings, refers to himself as the son of man; and Peter, in his preaching concerning him, said, "Jesus of Nazareth, a man approved of God" (Acts ii. 22). The human mind always judges from appearances, and I have been astonished to find to what extent my own mind has been affected by the clothing and the general appearance of a man. Herein is a thought worthy of every person's careful consideration, for it is written, "Judge not according to the appearance, but judge righteous judgment" (John vii. 24). Who among us is able to judge righteously and not to be biassed by appearance?

The whole world is being deceived and misled by appearance. For instance, some eminent doctor occupies the most of his time in supporting his dignity; all our great ones—the professors of colleges, generals of armies, etc., are busily engaged in supporting their dignity. Did I

say, all are busily engaged?—I am glad to make the correction, that there are exceptions. The truly great minds are not so engaged; they are simple, child-like, even in their general habits. But remember that the great minds are not accepted by the world as great minds. It was said of Christ, "He was despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. liii. 3). Why?—Because he did not support aristocratic dignity. He knew that he had a physical body conceived and born of woman; he knew that he had an animal body whose nature demanded the gratification of its nature, in order to maintain health and vigor. He disregarded what men would say about certain habits of life. He should have been called, in relation to his habits of life, a pure naturalist. The customs of the great ones of his time demanded that he should not eat with, or associate with, any but a high class; but he was too great a man to be bound by ideals so low. He disregarded them all; he treated the high and the low alike; he ate and drank with publicans and sinners; pomp and show and great dignity had no influence over his mind. His mind was so centered in the real that he arose above even self-justification, because he knew that self-justification is the father of lies.

The desire to justify self arises from two sources, selfishness and egotism. We read concerning the Christ that when he was brought before Pilate that they brought forward all manner of false accusations, but He made no effort to justify himself; this was a case so extreme that Pilate, the Judge, was astonished and said to him, "Hearest thou not how many things they witness against thee?" (Matt. xxvii. 13.) But as we read again in the word of God, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth" (Acts viii. 32). How many of us who are striving for the high attainments can be silent when

falsely accused, and make no effort to justify self? Just as soon as we begin to try to justify self, we begin to tell lies to ourselves and to others. Readers, this is a hard accusation, is it not? But go within and look at self carefully. Have you not told many lies in the effort to justify self? We read that no liar shall enter the kingdom of heaven.

Many are saying at the present time, "I should like to see a Master." They have read of masters being wonderful men, possessing knowledge and power so wonderful, that they will run from far or near to see such a one; but when they see him they are as disappointed as was the aristocratic lady who became interested and charmed with the writings of Emerson. She attired herself, and drove up in her elegant carriage to meet that great man, and when she arrived, she saw a man with a black pipe in his mouth, scratching his back against the gate post; she thought of course that this man was Mr. Emerson's servant, and addressed him and talked with him accordingly, but he proved to be the great Emerson himself.

So it is with the human mind, it always judges from appearances. This judging from appearances is one of the hardest things in human nature to overcome. The whole animal world from its beginnings up to man has been compelled by nature's law to judge from the sight of the eye and the hearing of the ear. But God by the prophet says of his servant, "And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears, but with righteousness shall he judge" (Isa. xi. 3).^{*} Here God in his wisdom marks out the line between the animal and the spiritual man. The animal man, like all the other animals, judges from what he sees and hears, but the spiritual man discerns the interi-

^{*} Marginal reading.

or life and soul qualities. This line that has been drawn by the spirit of God, enables you to answer the question, "Am I an animal or a spiritual personality?" Every great master that has come to the world has been judged and condemned by the wise and prudent (animals). This inclination to judge by appearances has been emphasized in the lives and thought of all these men who have spent their time in supporting dignity.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. xi. 29). Herein quoted is a thought where many have erred and have gone to great extremes. Some have abandoned even cleanliness and have become low in mind and habit, while others have refused to think of what meekness and lowliness mean and have become aristocratic and tyrannical over those whom they consider as their inferiors. Even in the time of Paul the bishops put on royal robes, and lorded it over the people, and even refused to accept Paul when he returned to the church that he had established. (This is according to the unpublished manuscript of the Second Book of the Acts of the Apostles.) Thus we read of the dignitaries of the church in whom the animal man, his selfish ego, has been manifested in its extreme degree.

What we should all seek for is the mean between the extremes: for, if we have faith in God and any knowledge of his divine reality, even tho we may attain it thru a simple study of the Scriptures, it will make us humble, it will bring us down to the realities of our own poor human life, which will find itself naked before God. No assumed dignity or pretense amounts to anything before Him, but receives the contempt of the Spirit.

When I say "contempt," I mean that there is no mental state that will destroy all spirituality, spiritual consciousness, so quickly and so effectually as this selfish,

egotistic dignity. Not that every person should not be his (or her) real self; but when we look upon that real self and see it as it is, the only thing that we can be proud of—no, not proud of, but, can rejoice in—is that God, the Elohim, has accepted us; then it will matter but little how men judge us. Banish the man-fearing and man-pleasing spirit, and seek ONLY to please God; then all this conventionality, this love of appearance and of the praise of men, will pass away, and the inner consciousness, the soul, will ally itself to God and his spirit. When a person has thus cut loose from the world, and has united himself to the Spirit, the Spirit of the Lord, then will the Spirit of God enter into him, and he will no longer judge after the sight of the eye and the hearing of the ear, but will perceive what is in the souls of men. Only such will ever see a Master, for only spirit can discern spirit. These Masters will walk on the earth as strangers to the human family; they will then take the position that the Nazarene took when he said, "The works that I do in my Father's name, these bear witness of me" (John x. 25).

When the Lord called me to this, the Esoteric Work, I said to the people, "I do not want you to accept me, you cannot have me; I want no followers; but the truths that I have to give you, if you feel the need of them, you are welcome to take and use them. I give them freely; I give my life and every interest to you, for to this the Lord has called me." Many, since that time, have judged me according to the sight of the eye and the hearing of the ear; therefore, they have condemned me, and rejected God's truths that would have given them light, life and wisdom. But I remember the words of our Master, who said, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (John viii. 47). Again, he said, "If I had not come and

spoken unto them, [given the teachings], they had not had sin: but now they have no cloke for their sin" (John xv. 22).

We have committed into your hands the truths the Father has committed to us; you will accept them if you are of God; but you will reject them if you are not; therefore, we pray you, turn your thought within and relinquish every other desire but to know and do the will of the Father, and light and peace will flow in.

Peace be with you.

TO WOMAN

BY LURA BROWER

BE thou the white-robed priestess of the soul
To him thou lovest; then at last thy feet
Shall climb, tho o'er rough pathways, to thy goal,
Find joy which is supernal, pure and sweet.

Dash thou aside the cup of ruby wine
[Which looks so tempting; know that in it lies
Poison distilled from passion's deadly vine,
When drained, Love hangs her head for shame—and dies.

DEATH

BY LEO LIBRA

No one can die until one gives up with the interior will. One may say a thousand times, "I would rather die than live, life is unbearable," still he lives on; but he will die in a few seconds when once the interior will lets go.

Death is a great blessing when sorrows, cares, bereavements, tribulations, and sickness, have so beset the soul that the soul has been overwhelmed; then, tho it may never have voiced the cry, yet if it has cried out inwardly to be released, the release is granted; for nothing comes to the soul but thru desire.

But some one says, "That may be true of some souls, but not of all. Such a person had everything desirable to live for; he was good and helpful to humanity; he had no great trials or tribulations; surely he did not desire to go, when life was so full of joy for him."

But we repeat, he must have desired to go; that interior will that held to life, must have said, "Let me go and be with the Lord;" "'to live is Christ, but to die is gain.'"

But what about those who are striving to overcome that last enemy—death? Would it be gain for them to die?—Yes, and no. To leave all this turmoil, trouble, and sorrow; to step out of it all into a state of rest and peace; to lay down the poor, tired body for a new, spiritual body; to go to that country where the inhabitants never say "I am sick, or, weary, or, tired"—surely this is gain. But will the soul ever grow tired of this new-found bliss?—Yes—it will, for the great law that governs the

soul is the law of growth. And when the soul can no longer grow in that realm, it will desire another realm in which to function. What other realm can it desire?—It will desire the realm where it can grow and expand the most. Where is that realm?—Surely it cannot be on this earth with all its crushing sorrows and vicissitudes. Go ask the old man who has experienced in one life-time the joys and sorrows of several ordinary lives—go ask him how much he has learned; ask him how he can look upon the shortcomings of his companions with so much compassion; ask him if it was always so easy for him to return good for evil; ask him if it was always so easy for him to live so near to the Lord; and he will answer you, “No; I have learned these things thru a long life of struggle and experience. The things that are very easy for me now, were once my greatest stumbling blocks.”

Then where shall the soul go to overcome the last enemy? Surely not to the spirit-world, where there is no material body to die. No, it will desire to come to earth to take on another body. It will desire to build that body into a temple fit for the Holy Spirit to dwell in, a purified, beautiful body, that will never be sick or weary or worn.

A soldier goes out on the battlefield to conquer the enemy. The battlefield of our last enemy, death, is the earth. When we have overcome all fleshly desires, then our bodies will take on a finer substance and become more and more impregnable to that last enemy.

Those living in generation desire the material things so strongly that they impregnate their bodies with that desire—and with the result of that desire—which is to perish, as all material things perish. Those who would regenerate their bodies must desire to impregnate their bodies with the higher spiritual qualities. “This mortal [body] must put on immortality.” Not until then will

come to pass the saying, "Death is swallowed up in victory." Many times it would be much easier to die than to live, but where is the victory? The soul that would face this last enemy will have to withstand all the fiery darts of the wicked, "but he that is faithful unto death will receive a crown of life."

SONG: LET THERE BE LIGHT

BY LURA BROWER

"LET there be light," the Father's voice is saying,
Until it floods the chambers of your soul,
Ope every door and let the bright beams enter,
For they will make you strong and sweet and whole.

"Let there be light," the Father's voice is saying,
Into your hearts receive this light divine,
Then on the places of earth's densest darkness,
Rays from the Christ-star shall from you outshine.

"Let there be light," then loathsome things of darkness
At its approach will slink in fear away;
"Let there be light." See! from night's arms up-springing
The dawning of a glorious sun-kissed day.

HEIRS OF GOD

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE Bible sometimes uses language which exhibits the kindness of God in a light which is so beyond our conceptions of his goodness, that the ordinary or casual reader regards it as mere hyperbole, and being unable to appreciate promises so vast, he tones it down to suit the poor, mean, sordid limits of his own mind. We can well understand that it must of necessity have been so when man believed that God could be less just even than himself, in condemning those who *could* not believe, to everlasting torture. But the common sense of mankind has rebelled against this, and we now begin to see God in the light in which the blessed Lord Jesus was always presenting him; as a loving Father, who, far from wishing to hurt them, could not refuse any good thing to his children.

However useful it may have been in times past, to present God as

A TERRIBLE GOD;

a God of fear, as if to very little children, now the world has outgrown this idea, and can only be reached and saved by

A GOD OF LOVE.

It is this aspect in which we present Him here, as saying to each one of us: "Son, all that I have is thine," "all things are yours." "Ask of me, and I will give thee—not only copiously, but gratuitously; not waiting for your perfection or goodness, but simply for your thirst." "If any one thirst, let him come unto me and drink,"

saith he that is heir of all things, and with whom we are joint-heirs. All things, therefore, are already ours, and what we call the Old and New Testaments are simply

THE WILLS OF GOD,

in which all things—things present and things to come—are bequeathed to us. Thus we find that when we put in our claim to anything by the faith of affirmation, the thing becomes ours in actual reality and visibility.

This is the reason that "true faith

CAN NEVER BE DISAPPOINTED"

and the reason we can thank God for any real, desirable good before we see it, as He says: "Believe that ye *have* received, and ye shall have." You are simply taking that which is your own—and obeying the injunction: "Ask [and TAKE] that your

JOY MAY BE FULL."

Whatever we can really and truly believe, is ours at the moment we believe.

But this being so, why do the majority of Christians live such a poverty-stricken life, enjoying none of their privileges as heirs of God? The reason is found in the infantile state of our spiritual knowledge—we that ought to be full-grown have become such as have need of milk and not of solid food; for we are babes, "unskillful in the word of righteousness." "Now, I say that the heir, so long time as he is an infant, differs nothing from a bond-servant or slave, tho he is lord of all, for he is under guardians and stewards, tutors and governors, until the time appointed by the Father."

There was a time when it was impossible to progress much beyond this condition—for they who followed Moses were of the House of Servants, and not of Sons—and all those who were heirs of the First Will, or Testament ONLY, were thus in servitude or bondage under the

elements of the world. "But when the fulness of the time came, God sent forth his Son, who came to be of a woman, who came to be under law, that those under law he might buy off, that the adoption of sons we might duly receive." "And if the Son shall make you free, ye shall be free indeed;" for, "ye shall know the truth, and the truth shall make you free." "Moses indeed was faithful in all his house as a servant," "but Christ as a Son, over His house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." That is, we are of

THE HOUSE OF SONS

and not of servants. But do we enjoy the privileges of the servants, even?—No, many of us do not. For they were high and mighty and glorious, far beyond the belief of modern times. For it is certain that perfect health was a privilege of the faithful servant—the heirs under the First Will and Testament, for it was said to them: "Ye shall serve YAHVEH, thine Elohim, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee."* "The Lord shall take away from thee *all* sickness."†

THE HOUSE OF SERVANTS

were to be distinguished from all other peoples as having a perfect physical life without any sickness, for this was the condition of faithfulness to their covenant—that YAHVEH himself would be their physician, and this was so fulfilled that when they came out of Egypt "there was not one feeble person among all their tribes"—and this notwithstanding all the exciting scenes and hardships they had past thru. But this was by no means the only privilege of the faithful servant; for all the blessings of the Law were willed to them in their Covenant, thus:

* Exod. xxiii. 25.

† Deut. vii. 15.

“Ye shall be blest in the city,
And blest in the field;
Blest in the fruit of your body,
And blest in the fruit of your farm:
Blest in your basket,
Blest in your store,
Blest in your going,
And blest in your coming.
YAHVEH will make your opponents
To stumble before you—
They shall advance by one path
And fly from you by seven!”

“The Everliving will command blessing to your barns,
and to every work of your hand.” “The Everliving will
open his best treasures from the skies to give rain to
adorn your land, and to bless every work of your hand.
Many nations shall borrow of you; but you shall not bor-
row: for YAHVEH will make you the Head and not the
Tail, and you shall

CONTINUALLY RISE HIGHER

and not be deprest, whilst you attend to the commands
of the Eternal, your God.”

Here then is

A GUARANTEE OF PROSPERITY

in every shape and form to the faithful servant, “What-
soever he doeth it shall prosper.” But if the servants
are so privileged, what must be the privilege of the chil-
dren? especially when these provisions of the First Testa-
ment are confirmed by the Second, which latter may be
called the joint-will and testament of the Father and the
Son, and which was ratified as therein pointed out, by
the death of Christ as the Testator.* For Christ came
to confirm the promises made to the fathers under the
Old Testament, as he himself affirmed: “I came not to

* Heb. ix. 16.

destroy the law or the prophets, but to fulfil." So by fulfilling the law he became heir to the blessings of the law, and we are joint-heirs with him. These include, as we have shown, preservation from all evil and participation in every kind of good. So He healed all that were sick, calling it the

"CHILDREN'S BREAD."

And this power to heal every disease and every sickness, and to raise the dead, he, "when he ascended up on high," bequeathed to his disciples* who constitute the House of Sons.

So that all the blessings of the Old Testament are ours,
WITHOUT ANY BURDEN OR BONDAGE,
from all of which Christ has set us free.†

We are called to freedom—that we should be no longer infants, "billow-tossed and shifted round with every wind of doctrine;" "but may all advance into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of the stature of the fulness of the Christ."

It is only by claiming the inheritance that it becomes ours—"Every place that the sole of your foot shall tread upon shall be yours." To be heirs of God is to

"INHERIT ALL THINGS,"

not only in this age but in that which is to come. God is the sum-total of all good—the real thing within every visible form of good. "The invisible good all about us is unlimited and in itself the supply of every demand that can be made. The invisible universe holds a lavish supply for every human want," which the heirs of God can claim for themselves and for others—a full supply for every want of our triune nature, for body, soul and spirit. You cannot fail because you are a chosen vessel, a temple which God dwells in, and possesses. He gives

* Eph. iv. 8-11.

† Gal. v. 1.

himself to you as you give yourself to Him. He works in you, energizing you to perform all his good pleasure—producing in you both the *will* and the execution. As He cannot fail, neither can you, while everything is committed to Him and the government is upon his shoulders, his life, love, wisdom and power flow into you and thru you every moment. We are a people for God's own possession, his peculiar treasures, his jewels. But if he possesses us, it follows that we also possess him: "He is our shield and our exceeding great reward:

A WALL OF FIRE

unto us round about, to protect us from all evil." Inwardly he is our life; outwardly he is our environment, which is but an unappropriated part of ourselves. We have the mind of Christ, who is the image of the invisible God. Here and now we share in the glory of the risen and living Christ; as he said, "The glory which thou hast given me, I have given unto them, i. e., that they may be ONE, even as we are one: I in them and thou in me, that they may be one in us." The heirs of God

POSSESS GOD,

and when emptied entirely of the lower self, they may be filled with all the fulness of God, all the plenitude of Divinity, all the *pleroma* of the divine nature.

Even the infants are partakers in their measure and to their capacity, of the divine nature; but they are so dominated by the mind of the flesh or intellect, that the higher spiritual things are foolishness to them. They dare not venture to say to the mountain, "Be ye moved into the sea," and are far, very far, from believing that all things are possible to them.

From this state of bondage and weakness we are delivered thru the knowledge of the truth, and by standing fast in the liberty wherewith Christ has made us free.

SOUL GROWTH

BY A. L. N.

A CHILD born into the world immediately begins to grow and develop its faculties, so far as its environment will permit. Yet it will always find something to strive for, something beyond its reach. This is God's method of growing a soul.

This striving for better conditions by which it may accomplish its sincere desire, is prayer; and as God is always good, he answers the prayer, but in his own way, which often is: The soul having gained all it could thru the limited conditions of its environment, finally passes out of the body; then, being freed, it is at liberty to digest that which it had learned during its earth-life. It is enabled to see why it so often failed thru being bound by the planetary or astral conditions active at its birth. Finally, it goes to sleep, and when the astral conditions necessary to give that soul the success it craved, arrive, it wakes up in a new body, with its desires granted—the opportunity to be what it wished to be. During this incarnation it does not strive for that which it desired in its former life. God, being Love, has granted that desire; but during this life, other attainable or unattainable things are desired, and in God's own good way and time, these also are granted.

Thus the soul goes on growing, incarnation after incarnation, until it desires nothing but to know and do the Father's will; this being the only desire, the soul has found rest, peace.

ENDLESS LIFE

BY ENOCH PENN

THE CAUSE OF DEATH

ONE may claim that death was always in the world. Evidently, when the Creative Fiat went forth to cause universal life to take form by building physical forms for its manifestation in the primeval waters, there was nothing for primeval creatures to live upon but upon one another. Hence, death has always been in the world since the beginning of the creation of animal forms.

It is claimed that even the solid earth is but the ashes of the dead; that is, the solid earth is the residuum of the mineral elements in decomposed animal matter, obtained from the elements held in solution by the primeval waters. We believe these things to be very true and in harmony with the Biblical account of creation. But no matter how we explain that part of creation described in the story of Eden, whether we believe man to have been made out of hand and perfected at once, as one might infer from Genesis; or we believe that man developed upward from the lower animal forms thru countless ages of evolutionary development, if we believe the Bible, man, at the time of the story of Eden, was in, or had attained, a deathless condition. As the question as to the method of man's creation is not essentially pertinent in seeking the cause of death, neither is the question pertinent whether the story of Eden is wholly allegorical or not.

The story of the "sons of God" who, looking upon the daughters of men, and because of the desires awakened, fell into generation with them, and thus provoked the Divine displeasure, and the sentence of death, may be the true account of "the fall." We believe it to be so.

But in either case, whether the history of the race begins with a pair specially created, or begins with a portion of a race of men who had developed where they had attained a deathless existence, is not material. The fact is, the Bible starts with the statement that man would die if he did so and so; which implies that if he did *not* do that forbidden thing, he would continue to live indefinitely. So we perceive that, so far as we are at present concerned, the Bible begins with man living in a deathless state.

The Bible then relates that from this deathless state man fell into a dying condition, because of voluntary action on his part.

The statement is made, "Wherefore, as by one man sin entered into the world, and death by sin; and so [the sentence of] death passed upon all men, for that all have sinned" (Rom. v. 12). Since, then, death came by sin, we would ask, What is sin? We are taught by the Church that "Sin is any violation of God's law." This is true; but to our mind it is a truth badly exprest. Men usually speak of natural law and spiritual law, meaning those laws which apply to the natural or the material realm, and those laws which apply directly to and affect the mutual relationship between God and man. But all law is God's law, for we are not now considering man's legislative enactments. Even the laws governing man's physical well-being are God's laws. This being so, it is a sin even to violate the laws of our own well-being, or to violate any law of the realm in which we live. Does not the violation of the laws of our own body always bring its corresponding penalties? And was it not the violation of the law of their own life that brought upon our first parents the penalty of death? Since God is not an arbitrary monarch, the penalty of the death of the body could not have been other than the result of sin against the body.

The story of the fall of the sons of God, as given in Genesis vi. 2, is the story of those who had risen above generation returning to generation, and with that return incurring the penalty of generation—death. Contrary to the general belief, these sons of God were not the descendants of Adam, for the children of Adam all were born and lived and died—with the exception of Enoch—in generation.

The statement is made (II Chron. xxv. 4.): “The fathers shall not die for the children; neither shall the children die for the fathers; but every man shall die for his own sin.” This law is reiterated (See Jer. xxxi. 30, Ezek. xviii.), as being one of the laws of Divine Justice. This implies that, tho death came into the world thru our first parents, that it is visited upon the children because the children continued the sin. This thought is sustained by the words previously quoted: “So death passed upon all men, for that all have sinned,” that is, all have sinned the sin of Adam. However, in spite of the law that “the children shall not die for the fathers, to a certain extent the iniquities of the fathers are visited upon the children because of the law of cause and sequence. The penalty of the sin of our first parents was visited upon their bodies, because they sinned against their bodies. And the penalty persists in the race because the race persists in the sin. The sin of our first parents brought about such conditions that because of ignorance and weakness, sins of all kinds soon became general. Thus the knowledge of the deathless state once attained by man was forgotten, and the possibility of regaining such a state utterly disbelieved.

Then, since our progenitors fell from their deathless state because of voluntary action, the question arises, can that state be regained by voluntary effort?

THE POSSIBILITY OF OVERCOMING DEATH

IN these days the idea of the possibility of an endless life is permeating the minds of many people. Even materialistic scientists are beginning to acknowledge that, since, under proper conditions, the recuperative and restorative powers of the physical organism are perfect, save in cases of amputation, the idea of a perpetual existence is at least thinkable. One of the eminent scientists of Europe is quoted as declaring that the death of the physical organism is of the nature of an accident, that it is not natural.

It is among those called the New Thought people, however, that we find this idea of the possibility of physical immortality most strongly held. And, incongruous as the thought may appear, it is among the orthodox Christians that the thought is most fully rejected. Incongruous, we say, because it is from the Bible, and from the teachings of the Christ most particularly, that we find the strongest evidences and most positive statements of the possibility of attaining to that condition where the power of death over the body will be overcome, and a deathless life become a reality.

The Psalmist seems to grasp, more or less clearly, the idea of the possibility of overcoming those conditions which ultimately bring about the death of the body, when he exclaims: "I shall not die, but live. The Lord hath chastened me sore; but he hath not given me over unto death" (Psa. cxviii. 17, 18). Then he goes on to say: "Open to me the gates of righteousness; I will go into them . . . This gate of the Lord into which the righteous shall enter." Did the Psalmist indeed perceive that by a life of perfect right-living death could be overcome?

The possibility of overcoming death in the body was stated by the Master in words most unmistakable and un-

equivocal, when he said to the Jews, "If a man keep my saying, he shall never see death" (John viii. 51). This statement was so at variance with the beliefs of the Jews—and it is equally at variance with the beliefs of the Christian world of to-day—that they were enraged, and took up stones to stone him.

The reason the Christian world does not believe this plain statement of the Christ (In all soberness we would ask, What one of the plain statements of the Christ do they believe?), is that they have been taught, and believe, that Jesus meant, If you believe my sayings, after you die your souls will be taken to heaven to live there forever. However, Jesus did not say this; nor did he say anything like it.

We believe that should that statement of the Master be read for the first time by any one who had not been taught that it meant something entirely different, he would have no difficulty in perceiving that it meant just what it said, and nothing else.

The Church teaches that Jesus came to save the souls of men in heaven, after the death of the body. But Jesus did not teach this. His plain statements are to the effect that he came to save the bodies of men from death; to undo the mischief done by Adam's fall, namely, the death of the body; and not, as the Church would have us believe, to save the souls of the dead.

Jesus said: "I am [A] son of God" (John x. 36), and as the captain of our salvation he is to bring (Greek, *lead*) many sons unto glory. (Heb. ii. 10.) This is another statement he made that the Christian world does not believe, in fact, never has been taught. In other words, thru following the Christ, man becomes a son of God, even as he, and the promises that are made to the son of God are as applicable to those whom he leads into divine sonship as they are to Christ himself. This is

proved by the statement, "If children, then heirs; heirs of God, and JOINT-HEIRS with Christ."

That Jesus, as a son of God, had life in himself, he declared. That he had power to lay down his life and power to take it again, he proved. And his statement, "The servant abideth not in the house forever: but the son abideth ever," is, we believe, more than a hint that those who follow him will be led into that condition where, as sons of God, they will abide in their bodies, which will form the house of God, for ever; but those who serve in the generation cannot so abide. The statement: "He that hath the son [has attained to divine sonship] hath life," is a strong corroboration of the same thought.

Jesus made the statement concerning his life, "I have power to lay it down, and I have power to take it again" (John x. 18). In verse 17 he says: "I lay down my life THAT I might take it again." We have been taught he laid down his life that he might become a vicarious atonement for man's sins. But Jesus did not teach this. His declaration was, "I lay down my life, THAT I might take it again." To what end?—He did it to prove his own statement that he had overcome the power of death in his own body; and to prove to those who followed him, that they also would be able to overcome death. We remember that he declared in effect, My works prove my teachings, "Believe me for the very works' sake." "He arose for our justification." He arose, and in that resurrection he justifies us in our faith, that by following him we also shall overcome death.

The statement, "There shall be no more death" (Rev. xxi. 4) points to a time yet to come when men shall overcome the power of death in themselves wholly.

The Psalmist declares, "I will dwell in the house of the Lord forever" (Psalm xxiii. 6). And again he cries,

"Behold, how good and how pleasant it is for brethren to dwell together in unity . . . for there the Lord commandeth the blessing, even life forevermore" (Psa. cxxxiii.). Did the Psalmist grasp the idea that when the sons of God gathered together in unity, to form that house of God not made with hands, but built of living stones, that by their united powers they would overcome death and live forever? It would seem that he did. And what, indeed, did the Psalmist mean when he said: "Thou wilt show me the path of life" (Psa. xvi. 11), if he did not mean that by living in accord with the leadings of God's mind he would live and not die.

The Master said: "This is the bread which came down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever" (John vi. 50, 51). What does it mean, to live forever?—Does it not mean to continue to live indefinitely? The sad thing is, that those who have read these things all their lives, and think they are following the Christ, cry, "O! we **MUST** die; everybody **MUST** die. It is **NOT POSSIBLE** to live forever." And the M. E. Church catechism declares "*We all must die.*" Is not this statement giving the lie to him whom they worship as God the Son?—We think it is.

One grave difficulty is met with by those who would show that the Bible teaches something not generally believed. This difficulty is that when men have accepted a certain statement as meaning a certain thing, no matter how illogical or irrational, or how contrary to the wording of the statement that belief is, it is so fixt in their consciousness by the force of habit that even the unprejudiced mind finds it difficult to lay aside the preconceived opinion and accept the fact as stated. To illustrate this point we refer to the statement: "If a man keep my saying, he shall never see death." This is a statement

so plain that it would seem impossible to misconstrue it, yet we feel sure that not one Christian in one thousand believes it.

Some may reason that accidents utterly unforeseen may easily destroy one, but we know that there is a prophetic faculty in man, which manifests as "premonition." This faculty is intensified by living the true life, as the Master said: "When he, the spirit of truth, is come, he will guide you into a'll truth, . . . and he will shew you things to come." If we believe the story of David (I Sam. xxiii. 2, 4, 12), we perceive that those that are righteous before God, have a means of knowing the future. The words in Revelation, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," were not spoken concerning the souls of the dead in heaven, but were spoken of men on the earth, who are to be overcomers of the power of death in themselves.

The promise of the Master to his disciples, "Ye shall tread on serpents, and if you drink any deadly thing, it shall by no means [not in any way] hurt you," shows that by following his teachings one becomes able to refuse to be sick, to throw off all evil influences, and to maintain health. Neither would we forget the story of the three Hebrew children; that even fire could not burn them. And shall we say that this was in violation of natural law, or was it the power of the angel who was with them, holding in abeyance the action of the lower law by a knowledge of the higher?

These things certainly teach that if one knew how to live in perfect harmony with the law of life, and did so live, he would not die. The fact that this is implied in the story of Eden, and is plainly stated in the Psalms, and is emphatically reiterated by the Christ, certainly warrants us in believing that an endless life in the body is a possibility.

INGRATITUDE

BY LEO-LIBRA

"How sharper than a serpent's tooth it is to have a thankless child."—Shakespeare.

"INGRATITUDE dwarfs the soul." Who wants a dwarfed, narrow soul?—If any one does, let that one practise ingratitude, and one will become narrow and small. Who would not rather be large-hearted and magnanimous, even to the overlooking of the faults of others?—Then let him practise gratitude; let him hold a grateful, thankful heart toward everything that comes his way. What! for the evil things that come his way? It is easy enough to be grateful for the good things that come his way, but how be grateful for that which is "sharper than a serpent's tooth"?

If the reader has ever been placed in a position where he has had the meanest things possible done to him, where he has had rendered to him evil where he has administered only good—where ingratitude has thrust home "sharper than a serpent's tooth"—and yet has been able to forgive, then has he realized what the full depths of gratitude are.

Could there have been any more ignominy heaped upon a soul than was heaped upon the Christ?—slandering, backbiting, misconstruing his best motives, ill-treatment from those whom he had served the most faithfully, ingratitude from those whom he had healed of incurable diseases—yet he prayed, "Father, forgive them, for they know not what they do;" they know not how they are dwarfing their own souls, making them so narrow that

they can not even *see* into the kingdom of heaven, much less, GET in.

If one has ever experienced the sharpness of ingratitude (and who has not?) and has been able to look with pity and forgiveness upon the ungrateful one, he has enlarged his own soul and thereby turned aside the ingratitude. What surer way of making his enemies see the littleness of their own souls than that prayer, "Father, forgive them"? How could the meanest one among them help but see their own smallness and littleness?

Whatever attainments the writer has made, or will make, in that higher spiritual realm, is due to the example of one man who now walks the earth in the flesh, one man who has had ingratitude of all kinds heaped upon him, and yet has done more for the uplifting of humanity than any other soul since the Christ. It makes no difference how hard to bear ingratitude is, let us receive it with a Christ-like spirit, for only with that spirit shall we be *able* to bear it.

"It must needs be that offenses come," and who could know the sweetness of overcoming one's enemies, if one did not receive ingratitude? It is easy to love when every one is loving and grateful to us; but "if we love those who love us, what reward have we?" Who cannot love thus?—Even the lower animals can thus love. That kind of love, tho good in its place, will never take one into the higher realms.

From certain inherent characteristics in woman's nature (which I shall not take time to explain here), it is harder for woman to forgive than for man; and it is harder for her to forgive those of her own sex, than it is for her to forgive those of the opposite sex; but the greater the trial, the greater the victory.

So it behooves us all to pray that we be not among those who are ungrateful—not among those who have to

be prayed for, "Father, forgive them, for they know not what they do"—they know not how they are dwarfing their own souls. Let us endeavor to receive every ingratitude magnanimously, thereby enlarging our own souls, thus helping others. Who has not felt himself broadening and expanding, feeling as tho he could breathe easier, feeling as tho he could not stoop to do anything low and mean, when he has been in the presence of some large-minded, magnanimous soul? Who has not felt himself confined in worse than prison walls, when he has been compelled to associate with the narrow-souled and dwarfed of earth?

When we have reached a high spiritual altitude where we are *never* ungrateful, then we have reached a point where we shall be justified in condemning others for ingratitude; but when we *have* attained that high mastery, we shall be the last to condemn another. Hear what that old "Book of Paradoxes" says on this subject:

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Comprehensive words, are they not?—"whosoever thou art," herein are no distinctions between men or women of either high or low positions; here is no respecter of persons.

Shall we ever reach a position where we shall not receive ingratitude?—Hardly—for the greatest souls of earth have been those who have been the least appreciated, and have suffered the greatest ingratitude. But we shall reach a place where ingratitude will lose its sharpness—nay, where it shall even be sweet; for revenge is sweet, but forgiveness is sweeter.

WANTED—A MOTHER!

BY JOHN FLEMING POGUE

WANTED—A Mother! an OLD-FASHIONED mother,
One of the kind God used to make!
One of the kind who had all the bother,
Yet never forgot she had a cake to bake.

Wanted—A Mother! the ideal mother;
One of those who know that nothing is higher,
Neither your mother, nor mine, nor the other;
Her children the crown of her heart's desire.

Wanted—A Mother! who's the salt of the earth;
A being at the head of the human,
A mother of men—of whom there's a dearth—
And of women who are more than a woman.

Oh tell me! you women, who sell your birthright
For the price of a farthing of glory—
Twentieth-century fame, votes, a suffragette fight—
Tell me, Is it not the silly old story?

You remember the tale of the dog with the bone,
That lost all he had thru a shadow?
And the daw with the meat, by a sly Fox outdone,
By being tempted to sing in the meadow?

Yea, tell me, I pray, why you think you are wise?
Why you make of your Maker a jesting?
When the women worth while, as history tells,
Stood bravely the motherhood testing?

I say you may try till you perjure the race,
E'en destroy all that's sacred in woman;
But when you have done with appeal of your case
Your own mother's the diviner—a human.

So a mother is wanted, an *old-fashioned* mother,
One of that kind God used to make;
She who can sing in the midst of her bo'her,
And smile all the while she is baking a cake.

—Reverently, From a Father.

THE GREAT NAME, YAHVEH

BY EZRA

"THIS is my name forever, and this is my memorial unto ALL generations."
—Exod. iii. 15.

MANY who are inclined to be critical or skeptical as to the meaning we give of the great name, YAHVEH, may say: "You may conjure up any name you believe is indicative of power, and thru your imaginativeness and credulity construct a system of belief upon it that will be for you the open sesame to whatever knowledge you may desire. In making the unsupported declarations that YAHVEH is the name of the God of the universe, and that that name signifies "I WILL BE WHAT I WILL TO BE," you cause one to assume or to take for granted something that one cannot readily prove.

What proof can be brought forward to justify these statements?

First of all, these statements are not without authority both divine and human. But it would be too great a work to attempt to quote all of them here. A clear exposition of those facts is set forth in "The Goal of Life, or Science and Revelation," and for those who may desire to investigate still further, there are a number of other works and translations of the Hebrew and Chaldaic writings. But those who are honestly disposed to seek the truth, independent of all other considerations, will find that that name is the true name and that the signification given is the true signification—not the oddities and paraphrases that the Church and Church authors have constructed into it.

Paul said: "Prove all things; hold fast that which is good." So say we; prove for yourself the genuineness and authenticity of the name, YAHVEH, and its signification, the "*I will be what I will to be*," in a practical way by the carrying out of those principles of thought and action that it suggests: "The name YAHVEH is a strong tower; the righteous runneth into it, and is safe" (Prov. xviii. 10).

Again, a person who wishes to test the truth and power of a certain statement may say that he is able to take *any* name, particularly one of supposably magical significance and power, and, placing his faith in it, obtain certain results in line with his desires; as witness the faith and practices of the pagan nations. But the results obtained in this case would be parallel to his faith, and his faith could rise no higher than those qualities he saw or believed to exist in the god or talisman that he had chosen.

An interesting illustration of this fact is given in the account of Elijah, the servant of YAHVEH, and the priests who worshipped Baal:

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of YAHVEH, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? if YAHVEH be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of YAHVEH; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay

it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under; And call ye on the name of your gods, and I will call on the name of YAHVEH: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

“And Elijah said unto the prophets of Baal, Choose ye one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

“And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of YAHVEH that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of YAHVEH came, saying, Israel shall be thy name: And with the stones he built an altar in the name of YAHVEH: and he made a trench about the altar, as great as would contain two measures of seed.

“And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, YAHVEH God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O YAHVEH, hear me,

that this people may know that thou art YAHVEH God, and that thou hast turned their heart back again.

"Then the fire of YAHVEH fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, YAHVEH, he is the God; YAHVEH, he is the God.

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

Therefore, when in all earnestness and sincerity we think and muse upon this name YAHVEH, its signification and its potencies, and try to incorporate the qualities that it brings to mind, we shall readily be convinced that YAHVEH, the God of the universe, is a God who keeps faith with those who truly believe in Him, who desire to be like him. For in that name we shall have found not a mere symbol, not an empty shadow, or fanciful myth, but a tangible reality, a profundity of BEING that is inexhaustible.

CONDEMNATION—WHEN we know why we condemn our brother, we shall cease to condemn him. It is not because he has done wrong, but because we have done that which we condemn within ourselves; in other words, we are under the law of condemnation, and so long as we are under the law of condemnation, we cannot help but condemn our brother. So, when one gets to the plane of consciousness where one is not condemned, one cannot condemn any man, because there is no condemnation in the consciousness.—WILBUR EDDY.

THE GREAT NAME, YAHVEH

BY H. E. BUTLER

THIS name means, "I will be what I will to be." The word "YAHVEH" was erroneously translated in our King James' version, "I am that I am."

The "New Thought" people, the world over, choose that translation; it seems to suit the human—and shall I say, the animal mind?—to say, "I am what I am." Every creature that lives and that has brains enough to think and to speak, can say the same, "I am that I am," and the realization of existence is express in the same words.

You that really think, say these words, "I am;" and as you think about them try to realize what constitutes *you*, the "I am;" and as you meditate upon this you will realize that the "I am" is made up of the consciousness, the feelings, the thoughts, of to-day. Do those thoughts and feelings abide with you? Are they not more fleeting than the sun-beams? To-day you have a certain consciousness, a realization of self; to-morrow it is all gone, and an entire new self, new realization, new consciousness, is in you, and, were it not for memory, and the constitution of the physical body, you would be an entirely new creation.

Here we stand at the door, an entrance for the most wonderful thought: First, the most vivid realization we possess is, "I am"; second, the world is, and material environments are a reality. But if you take up some method by which your life currents are affected or changed, after following these methods for a short time your

consciousness will change; yet the change will be so gradual that you will not realize it. If, for instance, you are following the teachings of Regeneration as taught in the Esoteric books, and you fall back where you were previously, the realization of the contrast will be so great that it will be appalling. What has happened?—The life that gave you consciousness before you fell, has been lost, and a lower state of life-substance now gives you consciousness and mind. You now know from your own experience that the “I am” is only a flitting thought. That which said “I am” and realized a personal existence yesterday, has now vanished. Have you died, and another individual been resurrected? Where, who and what was that “I am” that I boasted of as being so great, and walked it around like a turkey with all its feathers spread?—It has vanished as a passing shadow. How hard it is for us to know, much less to realize, how fleeting is the consciousness of self—this “I am.”

There are two factors that maintain and perpetuate existence, and these two bear the same relation to each other as the plant to the ground. This ground is the material that we call a physical body, and the plant is the consciousness—this “I am” that grows out of the physical body.

You, who think, stop and follow the thought here very carefully. In Genesis we read that God said, “Let us make man,” and that he created man of the dust of the earth; that is, he formed him a material body such as we possess. What was that material body?—What is matter?—The wise ones of our times have sought diligently for many years, yea, for centuries, for the answer to that question, “What is matter?” They have traced on and on with the most careful scrutiny, believing all the time that matter was the only reality; but recently they have discovered that the last analysis of matter is no longer

matter, and as the foundation of all their thought slips from under them, their brains whirl, they stop and muse and ask, "What is the electron or atomole?"—Imagination answers, "A center of force." Like all the rest of the animal world, a body coming against them, they consider force, but here they strike a new form of thought. This electron is not a body coming against them, but it is simply action, motion—right here the finest minds of our world are whirling in mystery, and there is no answer to be found or will be found until they accept the answer given by revelation in our Scriptures.

Paul (undoubtedly the greatest philosopher that we have in history) said, "Thru faith we understand that the worlds were framed by the word of God," then faith and a word spoken is of mind, and if the world, matter, and all in it, came from the word, mind, then we ask, Is not all mind? Here the materialistic scientist and the spiritually-minded man meet and proffer the hand of fellowship. This all seems very nice, very real, does it not? But what about this fleeting consciousness which to-day is and to-morrow is lost? Where is its base of perpetuity?—Many will say, in the physical body; but there is no physical body, as you thought of it in the past. Then where is this memory that perpetuates consciousness? We can only answer, It is in that which we call a material body, which is in itself a thought formed in the mind of the Creator, and perpetuated by the thinking of the individual. The body is solidified mind thru faith, belief without a doubt; then as it is solidified mind, mind recognizes it as positive substance; and as it was created by faith, it possesses a certain amount of perpetuity. But mind is a part of the universal mind, the mind of God; and until mind is solidified, made permanent by faith, it is as flitting as the shadows produced by the clouds passing before the sun.

We have here before us the facts that all is mind, and that there is a great and most potential factor in mind called faith, which each will realize when he or she stops to think that faith, belief without a doubt, makes all things real; that in the absence of that faith there are only flitting shadows called thought, and that this thought constitutes that boasted "I am," let it be of the consciousness arising from the present thought, or of the memory of what has been thought.

A change of thought and of faith disintegrates that "I am" of yesterday, and creates a new "I am" to-day.

The "I will be what I will to be," which is the essence of the great name, YAHVEH, is eternal, because all the thought, all the faith, that is in man, is centered in a purpose lying far beyond the human consciousness, a purpose that enters into the Infinitude, the eternity of existence; an unchangeable purpose, that, entering into Infinity by faith, causes all thought and effort to follow meekly and obediently to aid in the accomplishing of that purpose. That purpose then becomes more than a physical body; it becomes a vital center that causes all things to become subservient to it, and like the tornado, that in its whirling potentiality gathers all things within its radius and carries them forward toward its destiny, this eternal "I will be what I will to be" draws in and utilizes that eternity of mind which it sees before it, and moves forward resistlessly toward its object. This purpose never becomes exhausted, and as it constantly gathers momentum and force, and as all thought, all mind, all desire and will, is centered, it becomes eternal, immortal.

This is the eternal life of which our Master, Jesus, spoke.

Divine peace be with you.

LIFE AND DEATH

BY ELI

How are men of ordinary judgment to be able to accomplish freedom from the law of sin and death, when very few are able to realize that they are not enjoying the full use of their forces? The Master as good as told the Jews that they were leading the life of slaves to their evil desires, and were not free. They answered him, "We be Abraham's seed, and were never in bondage to any man: how say thou, Ye shall be made free?" His answer was, "Whosoever committeth sin, is the servant of sin" (John viii. 33-34).

Lust is truly the skeleton that leads the thoughtless into the valley of death. It is the powers of this dreadful enemy that have subdued all mankind and carried them away captive, far away from God—the life-giving Source. They have never yet returned from this subjection in which they have been so long held in bondage.

All those who earnestly endeavor to reform the world, constantly petition the Father to deliver the captive. Their whole life is given up to this work of love, that mankind may know the origin of their being. We all must, sooner or later, realize that God is the only Source, or the only controlling Cause which produces results in man's vital structure, that it is thru God's Spirit alone that man is capable of self-preservation. It is this higher intelligence that aids him, in that it communicates the divine will to his understanding, thus assisting him in the continuous adjustment of his inner being to his external affairs, and helping him to carry out his thoughts in harmony with all the different branches of created energy.

We know that the biological theory is that animalcules are the transmuters of life, and we have established it be-

yond a doubt that they enliven every organ of the body, so that each organ is capable of performing its function. To this extent, at least, we have conclusive evidence that God is not only the animating mind in man, but that he is also the inspiring principle. It is the knowledge of God and his laws that brings out into external manifestation our manly beauty and strength of character. Is this manly perfection only a dream, which appears at times in your own mind? Or, are you one of those who are beginning to discern wherein your source of will and strength lies? If you are, you will regard your weakness as something perverse to your nature, that cannot long remain with you. On the other hand, those who are simply drifting, and fail to inquire into the causes of their existing trouble, will always be a part of the drainage that flows down into the valley called death, which is strewn with human wrecks. Your choice must be between two things. If God, the source of life, be rejected, Death must receive its own. How important it is to heed the admonitions of Isaiah (lii. 2, 3): "Shake thyself from the dust, arise, and sit down, O Jerusalem: loose thyself from the band of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourself for naught; and ye shall be redeemed without money."

Many a young man begins immediately after the development of the generative function, to waste his substance, in order to enjoy a few moments' sensation. And Oh, how many a refined soul, after its fall from the purity of childhood, begins to feel the inner man bewailing the destruction of its physical structure! Oh, how it bewails the dreadful judgments that are brought upon it from the broken laws of nature!

Man's desires cause him to sin again and again, until he can no longer hear the voice of his higher interior self. Step by step does he weaken the vital functions of the

body, until they cease to do their work. In this manner does the generative principle become the active agent of death. To grapple with this problem, the wrestler must get the support of the Spirit of God, and thru the Spirit gain an understanding of the nature of this enemy. If he is to subdue the senses, remember it is a struggle upon which life depends, and without the help of God, he is helpless.

How often do we hear the tolling of the church bells as a signal of death, and we at once recognize that a human soul has been released from its wrecked body. Not comprehending the higher creative laws, you say within yourself that it is the path which all men in the past have travelled, and that no mortal has ever been exempt from death, and you comfort yourself with the thought that when you are thus released, you will be with the angels in heaven. Tho you read in the Scriptures that our Lord said that those who followed him in the regeneration, those who are developing self-control while here on earth, are the only ones who have fellowship with the holy ones in the heavens; you still continue to deceive yourself until it is too late. In Holy Writ it is also said that "the dead know not anything, neither have they any more reward; for the memory of them is forgotten." "For, to him that is joined to all the living there is hope; for a living dog is better than a dead lion" (Eccl. ix. 5. 4).

If evil and madness are in man's heart while he lives, how can he be joined to the living ones in the heavens?

We live in an age in which men have increased their mental capacity far beyond the narrow-minded creeds that have held the world so long in bondage. You have developed enough to know that if your inner being is subjected to those mistakes that have a tendency to weaken and destroy the vital organs of the body, you can do more for yourself by changing your present course, than priest-craft has ever done for the whole Christian world, for your body is the temple of the living God.

THE PHILOSOPHY OF REGENERATION

BY GUNNAR NAUMANN

"EXCEPT a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 3, 5.

THE soul, or life of man, is composed of two principal elements, the will and the understanding, or the intellect, corresponding with the principal attributes of God, the divine love and wisdom. These two constitute the Lord's power or omnipotence. For love or will is the active, and wisdom or understanding, the directing, element, and where these two are unlimited, as with God, they result in omnipotence. But with man they result in power, in proportion to the degree of development and of harmony with each other.

The omnipotence of God is a creative or generating principle manifest in all his works, but principally in man, his offspring. In man also, the power of production and generation is derived from the will and the intellect, the intellect or reasoning faculties generally predominating in the male, and the will or emotions in the female. Love, or the attraction between these two elements of the soul, or between two complementary souls, is the cause of generation. On the natural plane, as soon as it is not used for the purpose of producing offspring, this very force is directed into channels of other creative or productive activities. Any close observer of nature will notice this fact even among the lower animals.

Now, on the higher or spiritual plane, the same law holds good. Regeneration, or the creation of the new

or spiritual man, is the result of the union of the enlightened intellect and the will or love principle. Where this union is perfect, the spiritual man rises above and governs all the faculties of the mind and all the organs of the body, holding the natural man in obedience and subservient to the spiritual.

But on account of the depravity of human nature in this age, and on account of false doctrines taught by the apostate churches, so-called conversions are generally very far from being perfect. Many people are not mentally well-balanced; some have the intellectual in undue proportion to the will and love principles, and *vice versa*. For this reason there are struggles and combat, and a continuous effort by the Spirit to establish harmony or equilibrium between the two elements. Where the understanding leads, the will must follow. Where the will or love principle is strong, it acts upon the mind to expand and to enlighten it. Thus the forces never rest until man is made perfect in the image of God.

But where man gives himself up entirely to the guiding influence of the Spirit, as the hypnotic subject to the suggestions of the operator, and where the intellect and will act in undisturbed harmony, there is a continuous generation of light (truth) and good-will (love) in the soul, and a steady growth or progress of the spiritual man toward perfection. In such a state there is peace and joy.

No one is fully regenerated before the will and the intellect, the heart and the mind, are in perfect accord with the Love and Wisdom of God. Then he cannot sin, because he is born of God. But how shall this state be attained in these our mortal bodies? It is true that very few, if any, attain to this state in this age, but it is not impossible. The infirmities of the flesh, constitutional defects, inherited proclivities, etc., seem to im-

pede the higher aspirations. The last enemy to overcome is "death," i. e., the body in its sinful and mortal state.

The same power that creates the new, the spiritual man, also produces a purified body as his fit dwelling-place. For the Spirit creates its own habitation to suit itself. It first teaches us so to live according to the laws of our being that the body will act in perfect harmony with the divine life within. Thus we attain to perfect health and longevity. In the flesh? Yes, perhaps; but if not in this age, or in this body, then the creative or generating power of the Spirit will produce another body thru rebirth, resurrection, or metamorphosis. For as Jesus glorified his humanity thru this creative power and rose from the dead, so also shall we be raised up in new and glorified bodies. Complete regeneration must be of the entire man, spirit, soul and body. The last step in the process, is the birth of the new body and the entering into the eternal heavenly kingdom.

Let therefore every true follower of Jesus Christ, remember that all the generative force of the soul must be raised from the lower to the higher plane of life, and that it is impossible in any other way to attain to eternal life and to enter the Kingdom of God.

BOOK REVIEWS

MORTALS AND IMMORTALITY, by Thomas Dennison Higgs. 443 pages, cloth. Price \$1.50. Franklin Hudson Publishing Co., Gillham Boul'vd., 22d & Oak Sts., Kansas City, Mo

This book purports to be unbiased by any denominational beliefs, and altho it is written thru the orthodox concepts, it has more to do with historical narratives of the time and mission of Christ, and the influence and ultimate to be derived by full adoption of His spirit and precepts from individual guidance, rather than from any theological interpretation. Therefore it should appeal with keen interest to all. The book is well printed on nice paper in large type, and is pervaded with the spirit of a devout, intelligent and mature soul, and student of the Word; and we feel that he offers a work that all will read with benefit. It is notable that so large and excellent a book is offered for the small price above-mentioned.

THE SEVEN CREATIVE PRINCIPLES, by H. E. Butler. 170 pp., in clear type on heavy paper, beautifully bound in fine cloth, with gold figure-seven on front, with title in gold on back. This is the eighth edition of this standard work. Because this book treats of the seven overcomings which every true and faithful Christian will be necessitated to meet and to accomplish, and shows the place and order of these seven creative forces, in the physical body, when properly mastered—it is a book of the utmost value to all who seek the blessings and ultimate promised by Christ.

The truths presented in this book have that beautiful spontaneity, freshness and power of divine inspiration that, when read, impress the mind and soul with the consciousness of actual value received—something to work upon as long as one lives, and gives that which makes for age-lasting life. The Seven Forces of creation are here illustrated by the seven-pointed star in beautiful colors and symbolic significance, (fully explained), showing the order of these forces in the heavens, and their order in the overcomer. Price \$1.50. The Esoteric Publishing Co., Applegate, Cal.

THE NARROW WAY OF ATTAINMENT, by H. E. Butler, 140 pages, price \$1.00, has just been issued in a splendid binding of brown buffing, with title in brown ink. It deals with methods for the subjugation of the body to the divine

spirit within; and makes plain the three ways of life, and lays particular stress on the last, the true, the "narrow" and eternal Way for the followers of Christ. As this work is of exceptional value to the earnest seeker, and fits in well with the work of "The Seven Creative Principles," those who wish may procure both of these books for only \$2.00 if ordered at the same time. As the buffing edition of "The Narrow Way" is limited, this offer is good only for a short time, after which the regular cloth edition will be supplied.

THE GREATER MEN AND WOMEN, by S. F. Shorey, 93 pp., paper cover, contains no price, but Mr. Shorey is just and prompt, and all who address him at 701 3rd Ave., Seattle, Wash., will receive attention. The nature of this work is sociological and ethical, in that it deals with individual problems as well as the relation of individuals.

LIFE AND PERFECT HEALTH, by Alpha Jefferson, Lincoln, (Placer County), California. 84 pp., well printed on nice paper; paper covers. Price \$1.00. Address above, or L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

The book consists of ten "Parts" or chapters, all of which are carefully and quite thoroly devoted to the elucidation of the now-dawning truth upon all humanity, thru various books and teachers, beginring with H. E. Butler in "Practical Methods to Insure Success"—that conservation of the creative, vital, life-force of the individual, is the secret of health and life, and that this, sexual purity and self-control, is the solution of all life's failure and sorrow and disease.

The spirit of this book is deeply earnest and uplifting, and it contains a special message of helpfulness to every one who is diseased, weak or discouraged, or who needs more of the Way, the Truth, and the Life of Christ. As the Lord Christ well said: "The harvest is plentiful, but the laborers are few;" and we feel that here is a laborer whose efforts are worthy of the consideration of the plentiful harvest of seekers for the Truth that makes free.

EDITORIAL

It has been a little over twenty-six years since we began our public work, in printing our books and in publishing our magazine; many think that it should be more generally accepted by this time; but it is known and more generally accepted than the majority of the people have any idea of. This is an esoteric (interior) work, therefore it is travelling thru the world silently; very little is said about it publicly. Notwithstanding this, there are few places on the earth where the English language is read that this magazine does not go, and in fact, this is largely true of all our books that we have published. Our little book, "Practical Methods To Insure Success," is now published in Italy, Germany, and England, as well as from our own office, and those who have followed up the Esoteric Work from the beginning, frequently write us, "Your thought and work have permeated all classes of people." It has, to a greater or less degree, given character and direction to the thought of the people generally; even some of the churches have taken up "Practical Methods" and reconstructed them so as to conceal their source, and are publishing them in their churches as a purity series. This work has all been carried forward by the spirit of God, and what is needed more than all else by the Esoteric students is the thought of a holy life. To obtain this it is necessary for them to seek God with all their heart, and when they have come to know him and are conscious of their acceptance, then, to covenant, to consecrate themselves, body, mind and soul, to God; and from that time to make it the the one dominant business of their lives to live up to their highest light, and to circulate the truths that they have received among the people.

WE often wonder how many of the readers of the *Bible Review* realize the importance of not only reading, but of putting in practise the thoughts therein contained.

We know that there are many of our readers who have come to realize that the suggestions therein given contain that which is of the greatest possible importance to all persons; but these are they who not only study, but put in practise the methods; of course to practise these methods leads the mind out of the channels of old conditions into entirely new ones. This, it seems, is a very hard task for some people; we have known some of our subscribers who have read the magazine from three to ten years without even putting the methods for higher attainments into practise; such persons after a while discontinue their subscription and turn away from the thought; but observation has proved to us beyond question that no persons who have really studied the thought and put any of it into practise, can ever drop the truths entirely out of their lives. We have known many who have been reading the magazine, to become angry with the teachings; but it is only a matter of time when they will return with greater zeal and enthusiasm than ever. Especially has this been true of our little book "Practical Methods To Insure Success."

This magazine is not a magazine to amuse, to interest a person for an hour, and then to be laid aside. It means to all persons who would profit by it: Study, think, and put in practise its teachings; when this has been done, great advantages are gained by the individual. This magazine is not a magazine of mysticism and occult lore; it is a magazine of the highest religious faith, for it requires its students not only to study and think, but it requires them to put into practise the spirit of devotion. This spirit of devotion is not wordy prayer; it is the soul's outreaching to its Creator; for if persons will live the life taught in this magazine, they will soon reach a point where they will know that they are accepted of God, then they will obtain peace in the soul.

NOTICE OF CHANGE

THE meetings of the BRITISH ESOTERIC SOCIETY are held every Sunday at 7 p. m., beginning October 5th., in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W. Visitors are cordially invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., Oct. 1913

Body		Enters day	On h.	m.
☾	♈	1	1	23 p. m.
"	♏	3	3	0 p. m.
"	♊	5	8	4 p. m.
"	♋	8	5	1 a. m.
"	♍	10	4	58 p. m.
"	♎	13	6	0 a. m.
"	♌	15	6	22 p. m.
"	♍	18	5	4 a. m.
"	♎	20	1	35 p. m.
"	♏	22	7	36 p. m.
"	♐	24	10	57 p. m.
"	♑	27	0	8 a. m.
"	♈	29	0	22 a. m.
"	♏	31	1	22 a. m.

☽	♈	23	7	27 p. m.
♂	♏	8	0	52 p. m.
♀	♊	8	8	42 a. m.
"	♋	26	7	32 p. m.
♂	♍	6	6	9 p. m.
"	♎	17	2	52 p. m.
"	♏	27	6	14 p. m.

On October 1st

♈	is in	♎	20°	19'	7"
♏	"	♏	12	10	51
♊	"	♏	6	16	27

547148

BF 1995

B5

v. 11

UNIVERSITY OF CALIFORNIA LIBRARY

